

# The Historiographer

*of the Episcopal Diocese of Connecticut*

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tion rate: \$4.00 a year. Ubi episcopus ibi eccle-  
sia. (The motto of Bishop Samuel Seabury).

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**AFTERMATH:** The Rt. Rev. James Loughlin Duncan was consecrated as a Suffragan Bishop of South Florida in St. Petersburg, last Dec. 20, and the Rt. Rev. William Loftin Hargrave was similarly consecrated the following day at the Cathedral Church of St. Luke in Orlando. Although the presentation of a primatial staff to the Most Rev. Arthur C. Lichtenberger, D.D., the Presiding Bishop, made the occasion momentous, this photo, taken after the second Consecration, is likewise notable. Left to right are Bishop Duncan; Bishop Gray, of Connecticut; the Presiding Bishop; Bishop Louttit, of South Florida, and Bishop Hargrave. Other bishops participating included Bishop Vander Horst, of Tennessee; Bishop Noland, Coadjutor of Louisiana; Bishop Temple, of South Carolina; Bishop West, of Florida, and Bishop Marmion, of Southwestern Virginia.





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## LETTERS OF SETH HART OF WALLINGFORD (1797)

[This series of letters—taken from a holograph transcript in the Archives of the Diocese of Connecticut—was written by the Rev. Seth Hart to his wife while he was journeying to and from Albany and Cleveland between April and November, 1797. Cleveland had been founded by General Moses Cleveland in 1796, the original settlers remaining through the winter. Hart went in charge of the second party in 1797, leaving his wife in Wallingford, Connecticut, with their two small sons. ¶ In 1800, Hart left the Diocese of Connecticut and became rector of St. George's parish, Hempstead, Long Island. ¶ He had been graduated from Yale in the Class of 1784. He was the son of Matthew and Elizabeth (Hopkins) Hart, of Berlin, Connecticut. He married Ruth, the daughter of Benjamin Hall (Yale, 1754), of Cheshire, Conn., and Hannah Burnham; she was the granddaughter of Col. Benjamin Hall (who was in command of Connecticut troops in New York State at Stillwater during the French and Indian War in 1758) and Abiah Chauncey, his wife. ¶ In 1905, the original letters were in the possession of William Hall Hart, Esq., vestryman of Christ Church, Poughkeepsie, N.Y., the fourth son of Benjamin Hall Hart and Elizabeth (Nichols) Hart. (Benjamin Hall Hart was the fourth son of Seth and Ruth (Hall) Hart, born in 1811 at St. George's Rectory, Hempstead, L.I.) The transcript which we use here was made by Abram Percival Hart, only surviving son of Walter Nichols Hart, brother of William Hall Hart of Poughkeepsie, N.Y.]

To Ruth Hart  
Wallingford

By Doct. Munson.

On the Bank of the Mohock—10  
miles west of Scenactady—Friday  
Morning

My dear Ruthy

I have stopt at a poor kind of inn & find Doct. Munson's son at breakfast going directly to North Haven & I write this my second Epistle to you—I put a line in the Office at Albany—In this I shall only tell you that I am very well—that Doct. Atwater has not yet come on—that the weather is fine, cool & pleasant—traveling very good & I am pleased with my being on

the journey— My love to our little boys—

Yours with affection—  
Seth Hart.

To Ruth Hart

Wallingford, Connecticut.  
Fort Stanwix 27<sup>th</sup> April 1797  
9 o'clock A.M.

My dear Ruthy

I have this moment arrived here in perfectly good health & high spirits & my first business is to write to you— I should have written you from some station on the river below but we have had so busy a time since we left Schenectady that I have scarcely found time to eat drink & sleep— We have been but 6 days & a half coming on— The Company last year were 10 days on the same rout—every thing has operated favourably with us—& we have every reason to expect that we shall find all things well as we go farther— We hear that our families [sic] who staid on the Reserve last winter were very well at the beginning of spring & I apprehend no difficulty in the prosecution of our business this season— As I have before told you so I tell you in truth now—my greatest anxiety is for you & our little Boys—that you may enjoy bodily health & peace of mind with other good things of lesser moment—& that they may fare well in the world & be well fitted for the common business of it. After I left Schenectady which was on the 20<sup>th</sup> inst. tho' I dated my last letter by mistake on the 19<sup>th</sup> I next day found brother W<sup>m</sup> [William Burnham Ball] on the bank of the River about 18 miles up— he then said he should go directly to New York & thence to Wallingford, then soon back to the Genessee & on to New Connecticut. I am engaged to dine at Mr. Hathaway's today— You will remember your acquaintance with him when in College— he married a Miss Lord of Hartford—is an Attorney—has lived here with his family a short time. Mr. Geo. Stanley is here in good health keeping school. We shall start on down Wood Creek tomorrow morning & you shall hear from me again when I arrive at the Genessee— Be of good comfort—faith will undoubtedly save thee—& your affectionate Husband—





S. Hart

I find the country here very beautiful & a handsome settlement, but I have not time to describe any thing— 2 oclock—P.M. Capt. Caleb Atwater has just arrived here in company with Mr. Titus Street—says he left home a week after me & thinks you were well then—

To Ruth Hart  
5 Oclock P.M.

A gentleman just came on here from Albany has brought me your letter of the 13<sup>th</sup> inst. which I am very glad to receive before I go forward— Am happy to find you resolutely bent on supporting every trial with firmness— I must enjoy it upon you to do it with calmness too.... With regard to my horse I told you in my letter from Schenectady— all was well then & Benj<sup>n</sup> [Benjamin Hart, his brother-in-law] led him to Genessee—

Friday morning 28<sup>th</sup>.— I add a word to tell you that tho' I was much fatigued yesterday— I find myself very much refreshed by good feeding & good lodging, & am now in good health & spirits— We shall go down Wood Creek this morning— So once more farewell—

Seth Hart

To Ruth Hart  
Wallingford Connecticut  
Canandaigua 9<sup>th</sup> May 1797—

After a pretty favorable passage I arrived at Gerundigut 28 miles from this place last Thursday—got here on Saturday, found Dr. Atwater and family well, & am well myself. I have been so constantly ever since I left you— I shall go from here today or tomorrow & take the oar again to steer a boat on to the Reserve— I find nothing unfavorable concerning the object of our business & am even more pleased now with the prospect before me than when I left home— I have very little to tell you now worth writing. You may direct to me to the care of Peter B. Porter Esq. Canandaigua— I am anxious about you & our little boys & if you now & then let me know that you and they are well the main object of your writing to me will be answered— You need not delay writing for want of great news to tell me— Tho' I wish to hear any thing

which concerns you or me....

Dont trouble yourself about trifles in my absence—things will I hope operate favorably, & tho' it seems a long time to look forward yet the summer will soon be past & I shall be with you again—Tis now one month since I left you & 5 or 6 more will soon be gone— Be of good cheer & believe we shall then be happy once more in the enjoyment of each others company with our children.

I think & write on this subject with pleasure, but I never have since I left home & I think I never shall without a flow of tears— Yet, my dear, I can not tell why they flow except because I am absent from those I love—not from anxiety or a troubled mind, but from tenderness alone—I am, truly yours—

Seth Hart

Panthea arrived here from Connecticut 20<sup>th</sup> October.

To Ruth Hart  
Wallingford Connecticut  
[Postmarked: Canandaigua  
Postage 22 cents]  
Buffalo Creek 25<sup>th</sup> May 1797.

I arrived here yesterday in good health & expect to go immediately forward— I have neither time to write much nor any thing of importance to tell you more than that I am well— yet suppose you will be glad to hear of me from this place— We have now done striving against the currant of rivers & are on the shore of Lake Erie—all well and safe for the present— I must tell you that yesterday I had the pleasure of falling out of my boat & wetting me thoroughly—but have suffered no evil from it. We have had very cold rainy weather for two or three weeks past the season very backward— The families that staid on the Reserve last winter are all safe I expect from some information we got from that quarter & I apprehend no difficulty or danger this summer.

Yours affectionately  
S. Hart.







To Ruth Hart  
Wallingford Connecticut

[Postmarked Hartford Sept.  
8<sup>th</sup> Postage from Hartford  
to Wallingford 12 cents.]

In good health. City Cleaveland  
12 July 1797

My dear Ruthy—

The last time I wrote to you was about the 25<sup>th</sup> of May dated at Buffalo creek. I afterwards wrote to Mr. T. Kirtland from Presq'isle, which letter if he has gotten it, doubtless you have seen— I have no opportunity of forwarding a line to you since my arrival here & being very busy have not begun a letter for you till now— I will now go back to Presq'isle & mark our voyage & progress from thence onward to this place. Tho' to check any rising fears which you may otherwise be disturbed by for a moment I will first tell you that no evil befel me in person or property but that I arrived here safe & sound— On Wed. the 31<sup>st</sup> May at 5 oclock P.M. Esq<sup>r</sup> Warren & Mr. Redfield with me left Presq'ile with our three boats & rowed up to the west end of the bay about six miles where is an isthmus about 15 rods over— here we unloaded drew over our boats & got our property on the west shore ready to load & proceed on the next morning— We then refreshed & lay down to rest— "The earth our bed, our Canopy the skies"— Next morning we got ready & proceeded forward early— lake at first calm & still but about ten o'clock a gentle breeze sprung up in our favor & we sailed pleasantly into Coneought Creek at 1 o'clock—this was the first day of June— Our people who had come on with two boats several days before me had left this place the day before our arrival—therefore after staying here about an hour we made all ready for going forward—the wind blowing fair tho' rather hard— I first drop'd down the Creek between the Current of which & the swell of the Lake I had a considerable tossing & ship'd some water—tho' all thro' mismanagement of our sail— at length we got under way, but Mess<sup>rs</sup> W<sup>m</sup> & R<sup>d</sup> being more wise or more cowardly did not come out, but left me to go on ignorant of the Coast & the appearance of the Ashtabula, or Mary Esther Creek which was said to be 14 miles on, & when we had agreed to make a harbour— The wind & swell increasing & it grow-

ing somewhat cloudy I began to look out early for the C<sup>r</sup> tho' I felt myself in no danger—for tho' the waves ran 10 or 12 feet high yet as I ran directly before them & they were regular swells we ship'd no water but sail'd very prettily, till at length thinking & discovered the mouth of the Creek I steer'd directly in for the land— & when I found 'twas but a false appearance of an inlet, I was so near in shore that I was unable to get out again into the open Lake & could do nothing but run on the sandy beach— At the same instant I saw Linsley, who had been forward by land with Company to drive our Cattle, stand on the shore but a few rods forward of me— The moment our boat struck she fill'd & we were all up to our eyes in the water drag'd out our wet Chests, trunks, packs, blankets, great coats &c &c & got our loading & boat on shore—which we did soon with Linsley's help who now informed me that the mouth of the C<sup>r</sup> was but a short half mile forward & that his company was encamp'd there— So we spent that night with them—unpack'd & dried our things, repair'd our boat next morning, which was a little shattered & W<sup>m</sup> & R<sup>d</sup> coming up we proceeded forward in the afternoon 10 or 12 miles and encamp'd on the beach— our party with the horses & cattle having gone on—the next day which was the 3<sup>d</sup> of June we went forward by the oar till about 10 o'clock when the wind began to breeze up in our favour & we hoisted sail just before we came to Grand River— As we approach'd the mouth of the C<sup>r</sup> we perceived our horse party on the beach & as we came up they told us one of their men, a Mr. Eldridge had fallen off his horse in attempting to swim him over the river & was drown'd— I ran by boat in as soon as possible hoping to recover him, but on examination found he had lain in the water about an hour before they could get him out & it had been about another hour since— He had a brother in our boats who as you may well suppose was much affected— Tho I knew him irrecoverably dead, yet to satisfy the feelings of a distressed surviving brother I attempted to bleed him—covered him in hot sand on the river's bank & used every convenient method to recover him for an hour or more, but in vain— I then took the corpse into my boat & set sail—the wind fair, & we got into the







Cayahoga river about 10 o'clock Saturday evening— found Mr. Pease & all the people well & in good spirits & had it not been for the unhappy accident of losing this man we should have had a very joyful meeting & indeed we were all very happy in having arrived at our journey's end— The next day being Sunday we selected a lot of ground for a graveyard & in the afternoon we carried the corpse in as regular & formal manner as we could & gave it decent burial as our circumstances & situation would permit— I made use of our burial office at the grave— also reading the lesson from the 15<sup>th</sup> Cor. & it never before sounded so solemn in my ears— It was the first time a funeral had been formally attended by white people on this purchase & it was my first employment in the Country— There were present at the interment 32 men—7 women & 3 children....

The young man, for he was not married, belonged quite at the eastern part of Connecticut— As soon as we could make the needful preparations for pursuing business in the woods Mr. Pease went up the River with two boats as far as within less than 10 miles of our south line, leaving me here with Doct. Sheperd & a good steady old gentleman for my Gardener & Linsley for my kitchen-maid & Cook—& a delicate little neat creature he is I assure you—hearty as a horse & fat as a hog—to use a forcible comparison— Indeed you may give his brother, if he shall enquire after him a very good account of the Boy— he is contented has an easy task is with me & does very well— At the same time that we came in here, a Mr. Carter with his wife & 3 children also an unmarried girl about 18 or 20 years old, & two young men arrived here from the eastward somewhere & are settled down with us— Carter has taken a lot & built him a house— the two young men have taken lots & are improving them— two other smart young men from the Susquehannah have bo't here & are building a decent two storied house of hewn logs—several others have already come on & bo't land—the three families who staid on the purchase last winter are all now in this town & have built houses— I cannot say we are all in perfect health here at this time, tho' I am so myself— several have been complaining a little with a kind of Dysentery, but not very ill, & are getting better— I never

enjoyed better health at any period of my life than I did while coming on & for a fortnight after I arrived here— I then was troubled for a few days with a Diarrhoea attended with debility & a little fever, which gave me some fearful apprehensions I might be ill thro' the season—but I soon regain'd my health & am now entirely well—from Presq'isle on to this place I find the shore of the lake very handsome & the appearance of the country very good— The situation of this town—especially of the City where we dwell, is truly delightful—at least will be so when improved & thickly settled, which I trust will be the case soon— The river here is about 15 rods wide at it's mouth— there is now & has hitherto been this season 8 or 10 feet water— after getting in over the bar, it is perhaps 20 feet— it forms an excellent harbour for any thing which can get into it & I think will always, except for some short time when a severe storm may throw up an uncommon bar at its mouth, admit boats or small sloops sufficiently large to sail with safety on the lake at all times— There is a convenient landing place about 60 or 100 rods within its mouth where the ground will admit of a few houses & stores being built— we then rise a gravelly hill, the top of which is about 60 or 70 feet above the river & lake— The ground then becomes very smooth tho' gently descending east & north so that it very pleasantly overlooks the lake to the Northward & Westward— The gravelly hill is full of fine springs which afford us the best of water around it's sides— & on the hill where the City is laid out the air must always be very pure & salubrious— Indeed I do not recollect seeing a piece of ground better form'd & more pleasantly situated for a populous town— & I think very favourably of the Country generally from the information I can collect— I have not been out much myself much as yet partly on account of my being needed here to regulate business, & partly because I felt not very rugged & feared I might still further impair my health— Last week I went out with one other person 5 or 6 miles back, lodg'd in the woods one night & returned next day—found the land, timber & water very fine— I have begun to be particular & will proceed to tell you many things which will be of







very little consequence for you to know perhaps—but 'tis a substitute for verbal chat with you & tho' it keeps my anxiety alive by constantly presenting to my view the lovely image of my wife surrounded by her almost lovelier babes—yet tis accompanied by a portion of pleasure which over-balances every painful emotion— I assure you my dear Ruthy I think of you with more than tender anxiety— Mrs. Stiles who tarried here last winter yesterday became the joyful mother of a fine first-born son— I have lodged in their house for the sake of better cooler air than I could have at our Hotel under the hill—& every circumstance has conspired to keep you constantly in my minds eye— But you are with good friends & will be taken a kind care of with them & to Gods goodness I must still leave you till business shall suffer me to return once more to the enjoyment of my family & friends—which I do not expect will be sooner than the middle of November— In the mean time you must often kiss our lovely babes for their good Papa— tell them he will come home again by & by & bring them fine things &c &c.— Adieu, the tender subject—

I will now begin again to talk of trifles— You doubtless figure to yourself my situation here as being very unfavourable to the enjoyment of life's comforts, indeed 'tis not such as could be wished & yet 'tis better than I expected— Our society consists of about 30 persons in this neighborhood, besides comers & goers— my business is very easy, both for the body & mind— every thing with regard to business is operating favourably among us— & we have the means of pretty comfortable living— Our bill of fare for eating & drinking consists of good pork, salt beef, flour, beens & pease—rice—Cheese—Tea—Chocolate, Coffee—white & brown sugars—Rum, brandy, wines, whiskey a variety of medicine, bitters & Condiments— And we have had a variety fresh—both flesh & fish— The woods are full of Deer, Turkeys, Squirrels & almost every kind of bird which may be found in Wallingford— We have had but one turkey & one venison as yet—& but one Rattle snake—that I eat a little of, tho' with a little squeamishness—but I think I shall make a very good meal of the next— Ont [sic] the Fourth of July we kept Independence— A few

of us dined on good puddings, a venison soup & fricassees, & for our desert we had a very handsome Lobster— The shell of it I shall bring home with me — I have between two & three acres planted to corn, potatoes, pease, beans, squashes, cucumbers, watermelons, turnips cabages &c. which will soon afford us something very clever—

We have also a little milk but no butter— I have not eat an ounce for six weeks, but a family settled 20 miles down the lake on Township No. 10 9<sup>th</sup> Range have cows & I have the promise of butter from them soon—

Friday 14<sup>th</sup> July— I have an opportunity of sending to Presq'isle tomorrow by two gentlemen going thither & must shorten this letter for the sake of writing to some others— Probably this will go by the way of Philadelphia— I must just mention that I this morning walked out with my gun about 100 rods & fell in with a flock of turkeys out of which I kill'd five— another person with me killd two— Huzza!

I have written to you from Hartford Schenectady—Fort Stanwix—Canandaigua—Queenstown—Buffalo Creek & now from City Cleaveland— I have rec'd one letter from you at Fort Stanwix—only— Neither Br. Hull—Benj<sup>th</sup> or W<sup>th</sup> have appear'd here yet— But I look out daily with expectation of seeing some one of them— Give my love to my Parents— Brothers & Sisters— Comp<sup>ts</sup> to enquiring friends—reserving a considerable portion of the good spirit of love & tenderness to yourself & Children

From yours affectionately

Seth Hart

N.B.— The Indians who formerly resided here all left the country a little before we arrived here & went towards Sandusky— I have seen only 4 & one Squaw since I came on— from what I can learn I do not expect their company here this season

To Ruth Hart  
Wallingford Conn.

[Postmarked Suffield, Sept. 7,  
1797]

City Cleaveland—20<sup>th</sup> July 1797

My dear Ruthy:—

I wrote a long letter to you the 15<sup>th</sup> inst. & therefore shall now only inform you that I am in as good health







as when I left you— Every thing is going on very well with us & we are favour'd with general health tho' we have had & now have some instances of Dysenteric complaints among us tho' none are severe— I was myself several weeks ago considerably unwell, but soon regained my health again & now feel as if I had passed a kind of seasoning & should go safe thro' the remainder of the season— Our provisions are good & we fare very well— My business is easy & my situation agreeable— I am highly pleas'd with the country & my expectations of it's settling rapidly are much more fixed & sanguine than before I came on.

The Indians all left the track before we got here & there has not been one residing on it since— I have seen but four since I came on & one Squaw The families who staid here last winter we found all safe. Mrs. Stiles brought forth a fine son last week both are doing well— A young lady came on here with a Mr. Carters family who are settled here & the other day a young man came on from Presqu'isle & on the 17 inst. I married them & recd. a fee of 4 dollars— So you see we are doing business of all kinds— My other letter will state many particulars which I must now omit— Tell Brother Woodruff that I kill'd last Friday 5 turkeys & wounded another so that it died & was found the next day— At this time my Dear R. I feel very anxious about you— but I make myself as easy as I can & comfort myself with pleasing anticipations— I shall see you again by & by & be doubly happy with you.

My love with a kiss of parental tenderness to our babes—lovely creatures—I want to see them but that must be defer'd a little longer— Compl'ts to all friends—

Yours with the tenderest affection,  
Seth Hart

To Ruth Hart  
Wallingford Connecticut  
Canandaigua 23<sup>d</sup> Nov. 1797—  
—In very good health—

My dear Ruthy,  
I arrived here on Mon 20<sup>th</sup> from the mouth of Genesee River where I got in four days before, & the weather becoming very wintry was obliged to draw

out our boat & bring our baggage across here by land & now are calculating to start soon in sleighs for Connecticut.—

The ground has been covered with snow ever since the 13<sup>th</sup> inst. & the weather cold—the sun has scarcely been seen since & now it snows very fast— If it shall fall a few inches deeper & clear off cold I shall go on from here in three or four days in a sleigh with Doct. Jere. Atwater & Lavinia Tyler—otherwise I shall start on horseback by Monday next & get on to my dear family as soon as possible— I have heard not one word from you, or of you since your letter of the 8<sup>th</sup> of June till I got to this place— & now I hear only by Dr. Atwater verbally—by his information I a[m] led to express in a few words my affectionate compliments of condolence for the Death of your dear Mama— Poor woman she has it seems escaped from the troubles & trials of this world, of which, great has been her portion of late— I am extremely sorry to have been absent at the time of her death, knowing that your tender heart greatly needed the cheering aid of a best friend, under its afflicted burden— But my dear girl I will be with you as soon as business & the roads permit me—probably about the 8 or 10 of Dec<sup>r</sup>

Then I shall be happy in lending every assistance for your comfort & satisfaction &, to compensate for my long absence, which may be in my power.

My dear, dear Ruthy I am told you are the mother of a fine little Daughter—God be praised!— And also that you with all your pretty babes were in health when Doct. Atwater saw you— I cannot express the happiness I feel on hearing so favourably from you— But I shall I hope soon have a better opportunity of doing it— My love to family connections— Kiss the little boys once more for their papa & the dear little daughter as much as her tender infancy will bear—

Adieu— Yours affectionately—  
Seth Hart

3 o'clock P.M.

I have broken my letter to add that since I sealed in the morning a letter from you dated 19<sup>th</sup> & 20<sup>th</sup> has come to my hand— 'Tis too old to be of essential consequence any way—







You there mention as in your others a wish that I may form no rash resolution to remove into that country— I now tell you that I am not embarrassed by any obligation to do so & I feel warmly disposed to act in concert with your feelings & opinion in all cases which so mutually concern us.

The prospect of my being with you soon is at this moment very favourable— It has snow'd since morning 8 inches deep & still continues falling— W<sup>th</sup> is now at Aurora— I just rec'd a letter from him dated 2<sup>d</sup> Oct.—

God bless you my dear  
S. H.

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[The transcript of the above letters was presented to the Diocesan Archives in 1905 by Miss Mary Amelia Hart, of Arlington, N. Y.]

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## JOHN CHAUNCEY LINSLEY CONNECTICUT OAK

By KENNETH WALTER CAMERON

(Delivered at the Convention of the Diocese of Connecticut on May 17, 1960, in lieu of a formal report of the Archivist)

When the Charter Oak was at last blown down, men began to value it—to seize its branches as souvenirs, to carve objects out of its trunk, and to boast that they possessed some of its last acorns. (One of its children, planted by an admirer, is growing beside Armsmear today.) In describing this morning an oak-like personality of one of the tradition-bearers of this Diocese, I should be happy if you might treasure a few acorns and might care to plant them for the sake of the future of our church.

An old Spanish proverb declares that "long-lived trees make roots first." The little town of Huntington, Connecticut, provided the soil for the earliest plantings of S.P.G. missionaries, begun by Samuel Johnson, of Stratford, who was active in the Huntington area in the 1750's, and continued by the Rev. Christopher Newton, who, from 1755 to 1787, was

Huntington's first settled missionary. Though I have not checked the genealogical files, I should like to believe that these men encountered the Linsley family among their earliest parishioners and found them stalwart supporters of the parish when it was organized in 1749. A century later, they were certainly pillars of the Church there, for we have in the Archives the private register of Reuben Walcott Linsley, lay reader, who preserved a list of all services both he and others had conducted in that area between 1855 and 1868. He was the father of two remarkable sons—both born in Huntington and both destined for the priesthood—Seth Wolcott Linsley, who, at the age of 91, still carries heavy Sunday duty at St. George's Church in Bridgeport—and John Chauncey Linsley, who, in his one hundred and second year, died last March 29 [1960]. The roots of this long-lived family are anchored in the devoted work of Church of England missionaries, and in losing Chauncey two months ago we have lost a link with our ancient past.

Born in 1858, before the rebels fired on Fort Sumter and before Lincoln entered the White House, he studied at St. Stephen's College (now Bard College) and at the General Theological Seminary—during the days of the ritual controversy, during the disquieting upheaval in Biblical criticism, and while the Lambeth Quadrilateral sent its first reverberations throughout the Anglican world. He watched the early growth of Trinity College and of its principal child, the Berkeley Divinity School, having been ordained priest by Bishop John Williams, with whose stories and "Connecticut Churchmanship" he was deeply familiar. Active for many years in Diocesan councils and in the General Convention, in 1916 he was elected our Suffragan Bishop, but declined.

He might be called a "Connecticut Yankee outside President Roosevelt's court," because he disliked the New Deal in almost every respect, it seeming to countermand all the good husbandry he had been taught to cherish in rural Connecticut from the Civil War days until now—thrift, self-reliance, industry, respect for property, and avoidance of waste—and he showed a mild contempt on a number of occasions. "During my first year in the ministry," he said, "I earned a





salary of \$900. I lived on \$300, I gave \$300 to the S. I. M. for its kindness to me while I was at the seminary, and I put \$300 in the bank. Now, according to present theories, I made one big mistake. I should not have given anything away. I should have spent every cent of it at once and then looked to the government to support me in my old age." When, during the Roosevelt era, he heard a great deal of loose talk against people with money, he would listen and then say, "You know, I think God died for them too, and I'm beginning to feel so sorry for them that I hope the Church will earnestly consider their spiritual welfare. I almost feel that I ought to minister to them myself."

A substantial, old-fashioned Connecticut traditionalist, he was disturbed by what he considered the unbending extremes he occasionally encountered in Churchmanship. He had witnessed many secessions from the Church because of the ritual controversy in the 70's and 80's. "The trouble with the so-called Catholics," he said on one occasion at the Berkeley Divinity School, is that they can't seem to make up their minds about ceremonies. At one time, you'll hear them say that the Church's seasonal colors ought to take precedence over all private coloration—even at funerals. (For example, some will tell you that the altar hangings and the priest's stole should be red if the burial falls on a martyr's festival. At another, they will insist upon only black at funerals, regardless of the seasonal color. Why, to follow the ritualists is to keep oneself in perpetual motion!) He had no objection to the increasing use of the term Father as applied to the clergy, but he could not resist a chuckle at some of the youthful faces that appeared at the Convention from year to year—many of them insisting upon their right to that title. "Alas, what sad changes are taking place," he would say with mock gravity. "Today, only the young are called 'venerable,' and only the unmarried are 'fathers.'" He equally feared the so-called Evangelical extreme because it manifested, he felt, a contempt for basic rubrics, for canon law, for the opinion of bishops, for the sacramental principle, and for sacred traditions. He disliked especially its "parlor socialism," its dilution of Catholic doctrine, its inviting into the pulpit any "good Joe" who might

come along—usually without consulting the Bishop. He liked to tell of one priest who surprised a liberal clericus in the era when the C.L.I.D. was particularly active: "We ought to share with Protestants more than we do." (Cheers). "We have Morning Prayer and the Prayer Book, and we ought to open them up to the Baptists, Methodists, Christian Scientists, Unity-folk, and Presbyterians!" (More cheers). We have Evening Prayer, the Litany, Lenten services, and the Churching of Women—these we ought to give to outsiders everywhere! We ought to let them in!" (Sustained cheers). Then we have Thanksgiving services, Fourth of July services, and, on Good Friday, the Three Hours' Services—these, too, we ought to give away to more people. Why not open the gates and let people in?" (Resounding cheers). "And then there is Baptism; let's give them that!" (Slight buzz). "But as for the Holy Communion, let's make sure that they are carefully prepared and given the Laying on of Hands before we admit them to that!" (Silence).

The Higher Criticism of the Bible, and especially the School of Wellhausen, which seemed to him at the General Seminary of his day, to see in every Biblical thimble the faint suggestion of a phallic symbol and to make egregious deductions from Holy Writ, he treated with mild skepticism. "Now take MIDDLETOWN," he would say. "I can prove etymologically that it was founded by Moses—probably shortly after the Exodus. It's very simple to gather overwhelming evidence. Now write down the word: M-O-S-E-S. Now take off "oses" and add "iddletown" and you've got it. That settles the matter as far as I'm concerned!"

As a careful priest, active in all aspects of Diocesan life, he was occasionally an acute critic of the clergy. He would mention men like a young rector in central Connecticut who, Sunday after Sunday, for many years, preached a mild socialism, telling his congregation how to carve up their estates and how to give away their savings. When he eventually came to owe everybody in town and the creditors were about to close in, the long-suffering parish gently suggested that since he and his spiritual gifts might better be employed in a different kind





of parish, they would, upon his accepting another call, take up a collection and pay some \$3,000 or more to his creditors. Dr. Linsley praised the candidate for the rectorship of a large parish who, while being interviewed by a Vestry at a significant reception, would accept sherry, sipped only a little, and left three fourths standing in the glass—a sign to his future parishioners that he was not a prude and that he could be trusted with the keys to the sacristy. He would speak of his curate whom he visited one Friday evening at sundown, only to smell sizzling steak. "Oh," exclaimed the youth, "as you notice we're having meat tonight, but I want to tell you that we fasted last night instead!" The fact that some of the clergy could write testimonial letters without regard to the actual character of those they recommended led him to say: "No one with any penetration will believe anything a clergyman writes in behalf of a parishioner. Business men, in any event, know that he's under duress." He condemned the bad taste of Anglicans who were always calling Protestants "culturally bankrupt." When he heard such impoliteness, he would somehow weave into the conversation the story of the Connecticut priest who for many years chewed tobacco, expectorating all during the Communion on both sides of the altar, staining the altar hangings and placing in jeopardy the lives of the servers. The Altar Guild first bought quantities of cleaning fluid, which was not too effective, and finally, with the Bishop's consent, purchased as memorials two large brass cuspidors, which were placed beside the altar in the sanctuary. A little cantankerous, he would miss them as often as he struck. "Yes, sir, Doctor Linsley would say, "we Episcopalians have every right to congratulate ourselves on having culture—after a bicuspid-oral fashion." He was tireless in urging divinity students to make themselves heard, vigorously reprehending those who would tell jokes or stories and then drop their voices at the very end so that no one heard the final point. He sympathized with the Vestry of a large and important parish who, after inviting a prominent clergyman to preach for them with a view to probably calling him as rector, said among themselves: "We know that he is a man of God, and we know that he must be a good pastor. But we cannot hear him beyond the tenth row of pews, and we

cannot risk missing instruction Sundays for the next ten or fifteen years. He's a good man, but he's not a good voice."

The work of the priest was his principal theme. "Some tourists," he said, "visiting an historic parish church somewhere in Virginia, asked the sexton: 'Which of the two rectors you knew in your early years here do you think was the greater?' 'Well,' he replied, 'the Rev'n'd Doctah Smith—he sho was a pow'ful preachah; but the Rev'n'd Doctah Brown—oh! somehow he done made God biggah!'" Dr. Linsley would then add: "It's our privilege to make God more important in the community which we serve."

To vestries hesitating to call a young priest because he was young, he would say: "If youth be a fault, it is one all too soon corrected. I think I would take a chance, if I were you." He urged upon the clergy the care of church records, especially parish registers, which, he said, "corresponded on earth to the Lamb's Book of Life in Heaven." He praised those who made the altar the center of their spiritual growth, once saying of his successor in Torrington: "He does wonderful things, and he has wonderful ideas. For example, he began corporate communions for expectant mothers each week, there usually being 20 or 30 of them in the parish at any one time. That's a fine project, and it never occurred to me."

One remembers him as a soldier—disciplined and seldom caught off guard. Even in his garrulous years at Berkeley Divinity School, after his retirement from a magnificent, active service as a parish priest, in the period when he had few opportunities to exercise his grand old apologetic and sometimes invited token battles with students or tilted against bygone windmills, whenever called upon to speak extemporaneously, he never failed to stop talking in exactly three minutes. When temporarily in charge of St. John's Church, New Haven, he heard a parish treasurer say at a Vestry meeting: "Our bills are all paid except the Diocesan Assessment and the Missionary Quota, but these can slide for several months," he quickly rejoined: "I beg of you not to hold up the Diocesan Assessment or the money for missions. It's God's command that we





keep those strategic areas supplied first. Please delay my salary, if necessary, but don't stop the flow of supplies to our priests and other workers in the front lines!" Thereafter, the assessments were paid promptly. Having an historical sense, he was one of three priests who purchased the Glebe House in Woodbury and presented it to Bishop Williams for the Diocese.

In his heyday he made 1,200 calls a year and was much beloved in growing Torrington by people within and without the Church. One night an Italian woman knocked on his door and asked, "How much—prayer—for sick boy?" He discovered that her only son, aged twelve years, had been given up by physicians and that she had no one to whom to turn for spiritual help. After talking with her, he promised regularly to remember Antonio at the Altar. One night, after she had worked all day, she returned to the rectory full of gratitude, her son having improved. This time she asked for the privilege of doing something for the Church. "Me scrub floor!" "No, my dear, you need not do that," he said; but when she insisted and when he came to understand her great need for expressing her feelings, he led her through the sacristy into the Church, where, on her hands and knees, from the altar to the font, she scrubbed God's house rejoicing.

Dr. Linsley marvelled at the great depth of spiritual maturity in people like her and like the Vestrymen whom he had known. Their lives, he said, preached more eloquent sermons than any he had ever heard in pulpits. He once, for example, had a Senior Warden who at the turn of the century owned a wagon factory and who had been advised by his business manager to sell out before the automobile should take over. He tried to convert, but could not do so. Finally, he said to his rector: "If I were to unload now, who would buy stock in such a company? Why, widows and orphans—widows who have a little money from their husbands' estates, and orphans for whom trust funds await investment, and, Chauncey, I simply will not save my skin at the expense of widows and orphans!"

These few acorns from the old oak, I think, deserve to be remembered. It would not surprise me if, on many occasions, during the coming decade, Bishop Gray, who was very kind to him—and

especially devoted after he became a shut-in—should recall his stalwart character in thinking over the history of the century just ended. In my mind's eye, I can see our bishop, when he himself shall have almost rounded out his auspicious episcopate, sitting in his study overlooking an improved (that is, widened, straightened, and—who knows?—jet-propelled) Asylum Avenue in Hartford, with a letter in his hand. "Dear Bishop," it will read. "As you know we have lost our beloved Father Doogood to St. Pluto's Church, Mothball, Westchester County. Do you know of an available priest who can work effectively with the young, who can endear himself to the old and shut-in, who can appeal to men as well as to women, who can love people genuinely, who can turn down a bishopric when it is offered to him, and who can enjoy pushing 1,200 doorbells a year on both sides of the railroad track, and who can 'make God biggah' in the life of the community?" And our Bishop, I suspect, will nod his head slowly, saying to himself: "Years ago, I knew such a priest. After a long life like St. John's of the Aegean Isles, who some thought would live until the Lord returned—yet resembling also the historic Charter Oak, native only to these Connecticut shores, he took from us a letter dimissory to the Church Expectant!"

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## INVENTORY OF BISHOP SEABURY'S ESTATE

The old inventory of the estate of Connecticut's first Anglican Bishop (surviving on yellow pages in the Archives) is significant, first, in its small total value—only a little more than £150. It lists Nell, an "old Negro Woman," and Rose, a Negro girl of about nine, who will be "free by Law at 25 years." The Bishop's library numbered only a little more than 600 volumes. We note the number of his vestments and the twenty-shilling value put upon the mitre, which Trinity College, on occasion, has insured for as much as \$50,000. The furnishings of a moderate Connecticut home of the late eighteenth century are given. One may learn the value of the Bishop's horse, sulkey, and instruments for letting blood. The facsimile that follows will, doubtless, speak eloquently for itself.





# Inventory & Appraisal of the Estate of Bishop Peabury

Dec<sup>r</sup> - made by us the Subscribers

1 Large Looking Glass. Black walnut frame	—	£ 6.. —
12 Cherry Chairs with Hair Bottoms	12/	7. 4 —
1 Scotch Carpet (old)	60/	3. —
3 Calico Window Curtains with (Blue) w. tapes w 4/6	—	13. 6 —
1 Mahogany Tea Stand (round)	—	1. 4 —
1/2. Brass top hand Irons	—	18. —
1 Square Japanned Tea Tray	—	6. —
8 old Leather Bottom chairs	3/	1.. 4 —
1 Brass wheel Clock	—	10.. 10 —
1/2. Cherry Dining Tables	—	2.. —
1 Small S. Pembroke	—	15. —
1/2. Iron Dogs	—	6. —
1/2. Tongs & Shovel (plain)	—	6. —
1 Cherry Plate Tray	—	3. —
1/2. Doz. Quantities of 19 <sup>th</sup> S.	a 3/	15. —
6 doz Large & Small plates (Queen ware)	—	1.. 1. —
4 Butter Tureens	—	8. —
1 1/2 doz Wine Glasses	—	9. —
5 Tumblers	—	2.. 6. —
4 Cutt Glass Salts	3/	12. —
2 Queens ware Sallad Dishes	—	4. 8 —
4 do. Pudding Dishes	—	3. —
1 S. Large Tureen	—	7. 6. —
1 Sett china Cups & Saucers	—	9. —
12 old & New Queen ware Dishes	—	1. 10 —





5 <del>Silver</del> Copper Cups & Saucers & 1 bowl (old)	2.6
2 red Earthen Teapots 1 Milk pot. 1 Sugar Dish	3.
2 Large tin Cannisters	9.
3 Small <del>do</del> <del>do</del>	3.
1/2 doz Tea Knives & Forks	2.
1 doz Table <del>do</del> & Carving <del>do</del> Fork	12.
<del>1 Silver Tankard</del> Anne. Carved Over	42.2.8
<del>1/2 doz <del>do</del> Candlesticks</del>	

Carried Over

Bord. Toward £42. 2. 8

1 Silver Tankard. 1/2 Silver Candlesticks	
1 Large Soup Spoon, 4 Table Spoons	
6 Tea Spoons. 1/2 Tea tong. 1 bottle crane	
1 pepper Box abt 103g 6/8	
2 Leather Breeches	1/6 3.
1 Clothes Brush	3.
1 Floor Do	3.
5 flat Irons 10/- small Brass chafing dish 3/-	13.
1 Large Copper Kettle 45/- 1 Small <del>do</del> 22/-	3.. 7.
1 Copper Stew Kettle 12/- 1 Iron Tea Kettle 7/6	19.6
2 Large Iron pots. 12/- 1 Small <del>do</del> 3/6	15.6
2 Iron Dish Kettles 6/- 1 old Drift Pan 1/6	7.6
1 Small Skillet 1/- 1 Grid Iron 2/6	5.6
1 Griddle Iron 9/- 1/2 Iron Tong & Shovel for Kitchen 6/-	15.
1/2 Iron hand Irons 6/- 1 Trammel, 2 chains Hooks 9/-	15.
5 old Iron Candlesticks 1/6 - 2 patent Lamps 6/-	7.6
1 Japan Candle stick & snuffers pan 2/6	2.6
1/2 Snuffers 1/6. 1 Small Bell metal mortar & pestle 12/-	13.6
1 Copper Bake pan (old) 20/- 1 Iron Ladle 2/6	2.6





1 Iron Kitchen Jack, spit &c.	48/-	2. 8-
1 Tin fish Kettle 12/-	1 tin Gallon funnel 2/-	14-
2 Small funnels 1/-	1 water pot 4/6	5. 6
1 Iron Kettle & cover 2/-	13 patty pans (old) 1/-	3-
1 Cheese Press. 2/-	1 Cheese Grater 1/6	3. 6
1 Cullender 1/6	Candle Box & flour Box 2/6	4-
1 Warming pan 9/-	7 stone pots 7/-	16-
1 Horn Lantern 5/6	2 pine tables 10/-	15. 6
3 flag Bottom chains 6/-	3 old 8" wood Bottom 3/-	9-
1 Small safe 4/6	1 ft. Studyard 7/6	12-
1 frying pan 5/-	1 wood Saw 4/6	17 <sup>d</sup> 2/6
1 Spade 6/-		13-
1 Beetle & 2 Iron wedges 4/-	1 ax 5/-	9-
1 Old Mahogany Desk		3.-
1 Round back Cherry chair		12-
1 Chest of Drawers black walnut		8.-
1 blk walnut Dressg. Table (old)		12-
1 Large field Bedstead	24/-	1 8" Small & sack 30/-
		2. 14-
1 high post Bedstead	18/-	2 Cott bedsteads - 36/-
		2. 11-
1 pine Table Large 12/-	1 fowling piece 48/-	3.-
		112. 4. 10

### Arms & Book forward.

1 Office Vice		112. 4. 10
1 Seth Amputating & 1 Seth Trepanning Instruments		15.-
1 Small Bed Bolster & 2 pillows Small		3. 10-
1 Locking Glop		1. 10-
1 Bed Bolster & Pillow Small		3. 10-
1 Large Sunk 10/-	1 Small 8" 6/-	1. 4-
2 ft. old Longs & Shovels - 6/-	1 ft. small Dogs. 3/-	9-
1 Franklin Stove 60/-	1 Calico Bedquilt 7/6	3. 7. 6
1 blue & white Cal. Bedquilt (best)	9/-	9-
1 8 <sup>d</sup> 8" proove	5/-	5-





4 dutch Blankets -	@ 9/-	-----	7.16
2 home & flannel @ 6/-	12/0	-----	12
1 Large Bed 1 bolster & 2 pillows (new Tick) -		-----	7.10
1 small Mattress (old)		-----	18
1 Sully & Harness		-----	12
1 Robe, Patchet & Scarf (with a bag)		-----	15.5.15.4
1 half worn Capock 2 1/2/-	old ditto & Sash 12/-	-----	1.16
1 Surplice		-----	3
1 Doctors hood		-----	12
1 hat		-----	6
7 old Stock 3/6. 4 pair yarn stockings 12/-	8. Shirts 10 1/2/-	-----	5.19.6
2 pair Black Briches 10/-	2 1/2. Waiters 10/-	1. 4. 6	
2 flannel vests 2/-	2 pair flannel drawers - 4/-	1 pair flannel 2/-	9
1 old Black coat 18/-	1 old Cornet great coat 10/-	-----	1.8
1 old Baze Gown 18/-	1 Cornet Black 18/-	-----	1.16
1. Calico 2/- 18/-	1 Bishops mitre 20/-	-----	1-18
1 Horse		-----	12
1 Silver Stock Buckle 4/-	1 pair gold Shoe Buttons 18/-	-----	1.2
1 pair old silver shoe buckles & 1 knee buckle		-----	15
1 Gold mourning Ring 15/-	1 silver pencil case 2/-	-----	18
1 silver watch 9/-	1 small looking glass 2/-	-----	4.12
1 pair blk with stockings 9/-	1 old tobacco Box 1/6	-----	10.6
1 small Red 9/-	2 walking canes 2/-	-----	12
1 old English Bible 12/-	1 Large Com? Bible 24/-	-----	1.16
609 Volumes of old Books -		-----	
one old Negro Woman by the Name of Nell		-----	
one Negro Girl (Rose) about 9 years old		-----	
free at 25 years		-----	
1 Case with 2 Razors 4/6	1 pocket Case with 2 Razors &c. 6/-	-----	





## A SEVENTEENTH-CENTURY LICENSE TO EAT MEAT IN LENT

[Taken from the Penny Magazine of July 2, 1836.]

### LICENSE TO EAT FLESH.

At an early period of Christianity, a custom prevailed among many Christians of joining abstinence to prayer. This was at first authorized by no public law, nor were those considered criminal who neglected its observance. After a time, fixed days of fasting were gradually introduced, but it is by no means certain what those days originally were, or whether they were so regarded in the first century; though some persons are of opinion that even in the time of the apostles, or soon afterwards, Wednesdays and Fridays were observed as fasts; the former because our Lord was on that day betrayed by Judas, and on the latter crucified by the Jews. In the third century the merit of fasting was highly estimated, and it was held to be of indispensable necessity, from an idea that the demons directed their stratagems principally against those who pampered themselves

with delicious fare; and fasting was also considered a most efficacious means of appeasing an offended Deity. As fasting became more prevalent, its strictness was relaxed, and a mere abstinence from flesh and wine was deemed sufficient, and thus, in the time of catholicism in this country, fish was the general food twice a week—in Lent—and on certain other fast-days,—a particular reverence being attached to the fast on Fridays, which was most rigidly observed, from respect to our Saviour's passion. That the reverence paid to the Friday fast was not confined to this country appears from a passage in Boccaccio. At the Reformation, the practice of eating fish on particular days was discontinued, and consequently a vast number of fishermen were deprived of their employment and ruined. To remedy this evil, an act of parliament was passed in the fifth year of the reign of Queen Elizabeth, (cap. 5) "For the benefit and commodity of this realm to grow as well in maintenance of the navy as in sparing an increase of flesh victual in this realm." By this statute it was enacted that "every Wednesday in every week through the whole year, which heretofore hath not, by the laws or customs of this realm, been used and observed as a fish-day, and which shall not happen to fall in Christmas week or Easter week, shall be hereafter observed and kept as the *Saturdays* in every week be or ought to be: and that no manner of person shall eat any flesh on the same day, otherwise than ought to be upon the common Saturday." It then proceeds to enact that it should not be lawful for any person to eat flesh on any days observed as fish-days, upon pain of forfeiting 3*l.* for every offence, or suffering three months' imprisonment. This statute also provided that persons might obtain licenses to eat flesh by payment of the following sums per annum to the poor men's box of the parish, viz.:—a lord of parliament, 1*l.* 6*s.* 8*d.*; a knight, 13*s.* 4*d.*; any other person, 6*s.* 8*d.*; but these licenses were not to authorize the eating of beef at any time, nor of veal from Michaelmas to May Day. It was further provided, that sick persons might have a license to eat flesh, during the time of their illness, from

the bishop of the diocese, or the parson, vicar, or curate of the parish; but if this latter license was granted to any person "other than such as appear to have need thereof by reason of their sickness, the license was to be void, and the parson who granted it fined five marks;" and the statute goes on to recite, "And because no manner of person shall misjudge of the intent of this estatute, limiting orders to eat fish, and to forbear eating of flesh, but that the same is purposely intended and meant politickly for the increase of fishermen and mariners, and repairing of port-towns and navigation, and not for any superstition to be maintained in the choice of meats.

"Be it enacted, That whosoever shall, by preaching, teaching, writing, or open speech, notify that any eating of fish or forbearing of flesh, mentioned in this statute, is of any necessity for the saving of the soul of man, or that it is the service of God otherwise than as other politick laws are and be: that then such persons shall be punished as spreaders of false news are and ought to be."

The following is a copy of a license to eat flesh in time of sickness:—

"Whereas M<sup>r</sup>. Richard Young, of Okeborne St. George, in the countye of Wiltes, Esquire, is a Gent., of good age, subiect to many sicknesses, diverse infirmities, and in bodey of a very weake constitution, and hath with him in his house his mother, M<sup>rs</sup>. Ann Young, widdowe, a Gent. of great age (above foure score), very sicklye, feeble, and subiect to diuerse malodies; and haveing others in his house sicke, and so have long bine, to whome fish, by reason of their age, sicknesses, and diuerse infirmities, is iudged by the skilfull (as I am informed) to be very hurtfull to their bodies, and likelye to breede and bring diuerse diseases and sicknesses upon them. They therefore haue requeste me, their minister, the promises considered, to give and grant them license, this time of Lent, to eate flesh, for the better avoidinge of sicknesses and diseases which, by their wholye abstayneing fro flesh, might growe upon them: know ye therefore that I, Adam Blithe, Mr. of Artes, and of Okebourne aforesaid Viccar, duelye considering this their so lawfull request, and tendering the helth and wellfare of the said M<sup>r</sup>. Richard Young and M<sup>rs</sup>. Ann Young, his naturall and aged mother, have given and granted, and by these presents do give and grant to the said M<sup>r</sup>. Richard Young and M<sup>rs</sup>. Ann Young, and to floure persons more, leave, power and license (so farr as in me lieth, and by lawe safely I may without danger, and no further,) to dresse, or cause to be dressed, for them to eate, flesh this time of Lent nowe following, prohibitinge neuer the lesse, and by this grant forbidding them, all manner of shamblementes whatsoever. In witness whereof, to this present license I have put to my hand and seale. Dated and given at my house in Okeborne aforesaid, februarye this XIII<sup>th</sup>, 1618,

"By me, ADAM BLITHE, the Viccar ibid."

Fuller (in his 'Worthies') deplores the abolition of fast-days, strongly reproving its impolicy; he considered





that the fishermen ought to be encouraged by the state, not merely for their own sakes, but for the benefit of the naval service of the country. "Some," he says, "suspect as if there were a pope in the belly of every fish, and some bones of superstition in them, which would choak a conscientious person, especially if fasting-days be observed. But know that such customs grew from a treble root of Popery, Piety, and Policy, and though the first of these be plucked up, the other must be watered and maintained, and statesmen may be mortified and wise without being superstitious."

To this cause Fuller attributes the decay of many towns on the north-east sea, as Hartlepool, Whitby, Bridlington, Scarborough, Wells, Cromer, Lowestoff, Aldborough, Orford, and generally all from Newcastle to Harwich, which formerly sent out yearly upwards of two hundred ships, "chiefly for the taking of ling, that noble fish, corival in his foule with the sirloin of beef at the tables of gentlemen." "Nor was it without good cause," says the same author, "why Wednesdays and Fridays were by them [our ancestors] appointed for fish-days; for our English fishermen in

Kent, Sussex, Hampshire, &c., set forth on Monday, and catch their fish, which on Tuesday they send up to London, where on Wednesday it is sold and eaten. Again, such fishermen as returned on Tuesday set forth afresh on Wednesday to take fish, which on Thursday they send up to London to supply the remainder of the week." The foregoing method affords a striking contrast to the rapidity with which the metropolis is now supplied with fish, a rapidity, too, which the general adoption of railroads is likely to accelerate.

After the suppression of the Lent fast by the Puritans, a custom obtained of giving entertainments and suppers particularly on Fridays. Charles II. issued a proclamation for the revival of the fast, and prohibited victuallers from dressing suppers, and butchers from killing and selling meat on that day; but an office for granting licenses to eat flesh was allowed in St. Paul's churchyard. Saying grace, eating privately, and a small donation for the poor were enjoined to those persons to whom this privilege was granted.

[To the Rev. Mr. Andrew and Mr. Woodbridge and others, our Reverend Fathers and Brethren, present in the library of Yale College, this 13th of September, 1722.]

Reverend Gentlemen,

Having represented to you the difficulties which we labor under, in relation to our continuance out of the visible communion of an Episcopal Church, and a state of seeming opposition thereto, either as private Christians, or as officers, and so being insisted on by some of you (after our repeated declinings of it) that we should sum up our case in writing, we do (though with great reluctance, fearing the consequence of it) submit to and comply with it, and signify to you that some of us doubt the validity, and the rest are more fully persuaded of the invalidity of the Presbyterian ordination, in opposition to the Episcopal; and should be heartily thankful to God and man, if we may receive from them satisfaction herein, and shall be willing to embrace your good councils and instructions in relation to this important affair, as far as God shall direct and dispose us to it.

TIMOTHY CUTLER, JOHN HART, SAMUEL WHITTELSEY,  
JARED ELIOT, JAMES WETMORE, SAMUEL JOHNSON,  
DANIEL BROWN.

A true copy of the original. }  
Testify, DANIEL BROWN. }



THRIVING today while preserving rural atmosphere, historic Church of St. Andrew in Richmond, Staten Island, N.Y., is 250 years old. Samuel Seabury, Bishop of Connecticut and first bishop in the Episcopal Church in the United States, was rector here.





## NOTES ON EARLY CONNECTICUT MISSIONARIES

[The following letter explains the origin of "Notes" edited in this article. It is addressed to Prof. Samuel Hart, D.D., Berkeley Divinity School, Middletown, Conn., and comes from the Rev. W. O. Raymond, LL.D., of St. Mary's Church, St. John, New Brunswick.]

Canada.  
St. John, New Brunswick  
January 3<sup>d</sup> 1905.

Rev. Samuel Hart, D.D.

My dear Sir,

A short time ago I received from the Rev. W<sup>m</sup> G. Andrews a copy of the last Journal of the Convention of the Diocese of Connecticut. I had an idea that the Diocese of Massachusetts was in the van so far as its collection of records, etc. goes, and thought D<sup>r</sup> Slafter had not been distantly approached in that line of work but I must confess that the minute in your Journal pp. 41-44 has been an eye-opener to me. I am not a little gratified that the Diocese of Connecticut can make such a showing in this particular line as it does. I am myself a descendant of Punderson, Dibblee and Beardsley by my grandmother on the paternal side and my loyalist ancestors Silas and his wife Sarah Raymond were of Norwalk.

I have but just recovered from an attack of Typhoid fever that has confined me to the house for six weeks and am amusing myself yesterday and today by writing some notes in connection with some of the early missionaries of Connecticut and its vicinity, which you can file amongst your archives if so disposed. I might from time to time be able to send you some pamphlets did I know what you want.

I had the pleasure of being in Boston during the first and second weeks of your General Convention. It was a most interesting occasion and made an impression (or rather a series of impressions) on my mind that I am not likely soon to forget. Of course I saw you as bearer of the messages from the House of Bishops.

The letter of Rev. S. Parker of Boston to Rev. Jacob Bailey, which you will find enclosed, seemed apropos of the General Convention, and I regretted

that I had not the original to present to you at the time the Convention was in session.

The Volume referred to in the circular inclosed, the "Winslow Papers," would interest you I think. It has references to Samuel Seabury, Jeremiah Leaming, Jacob Bailey, John Beardsley, Mather Byles, Rev. Dr. Cooke, Frederick Dibblee, D<sup>r</sup> Charles Inglis, Charles Morgan, Jonathan Odell, George Pantton, D<sup>r</sup> Saml. Peters, John Sayre, J. W. Weeks, & Edward Winslow, and throws much light on the Revolutionary epoch.

Some of the places where Rev. Roger Viets officiated I cannot identify, probably the modern names are different from those he uses.

The notes inclosed are not in as good form as I could wish. I am hardly up to the mark as regards writing yet.

I remain my dear Sir, with apologies for troubling you

Yours very sincerely

W. O. Raymond  
(Rector of St Mary's Ch.)

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MEMORIAL OF REV. EBENEZER DIBBLEE,  
OCT. 31, 1783.

To His Excellency Sir Guy Carleton, Knight of the Most Honourable Order of the Bath, General and Commander in Chief &c.

The memorial of the Subscriber Humbly Sheweth:—

That your memorialist having been long a Missionary of the Venerable Society for the Propagation of the Gospel in Foreign Parts to the Church of Stamford and Greenwich, two of the westernmost Towns in the late Happy Colony—now State of Connecticut; hath in an early period of the late unhappy times had two out of three of his sons obliged to flee for safety under Royal protection.

Your memorialist's eldest son, Fyler Dibblee, about Christmas, 1776, foreseeing the storm and resigning his commission as Captain of the Militia, fled under the Royal Banner to escape the violence threatened his person, and left a wife and five children who





were soon turned out of doors and your memorialist obliged to take them under his care till the next Spring, when they were sent in a destitute condition to your memorialist's son at Long Island. Thank God they now, thro' favor of the [English] Government and your Excellency's pious and most charitable concern for the poor Loyalists, are settled at St. Johns River [in New Brunswick] to their unspeakable satisfaction.

Your memorialist's third son, Frederick Dibblee, in whose behalf your memorialist begs leave to address your Excellency, was honored with a Degree in King's College, New York, the last Graduation in May, 1776. The November following he was transported to Lebanon in the easternmost part of Connecticut with about 18 or 20 more of your memorialists Parishioners, chiefly heads of families, for the important reason of their suspected Loyalty to their Sovereign and refusing to take up arms in opposition to his government. Your memorialist was obliged to maintain his son there till the Spring (March), when he was sent home by the humanity of Governor Trumbull. In April, 1777, when the King's Troops went to Danbury, his life was threatened for refusing to take an active part against his lawful Sovereign and he was obliged to flee to his Brother Fyler at Long Island.

Your Excellency will readily perceive the critical situation of your memorialist and his sons—he for being suspected of the atrocious crime of countenancing their Loyalty and emigration, and they (if they took an active part in the defence of Rights of Sovereignty) knowing your aged memorialist and family must inevitably fall a sacrifice to unbridled Popular Rage. One bold attempt to take the life of your memorialist was made whilst he was going to attend the parish Duties of his cure, and your memorialist and family's preservation can be ascribed to nothing but the providential care of that God who lets loose and restrains the wrath of man as he pleases.

Your memorialist's son Frederick acted upon the same principles as his brother in regard to Parental safety, and tho' young and inexperienced chose private life—even without applying to Government for such support and assistance as was freely granted to many not so needy and necessitous. Finally

your memorialist's son went into Trade in company with one Mr Jackson at Jerusalem, Oyster Bay South, acquired something considerable and married a sister Refugee [Nancy Beach, a niece of Rev. John Beach] whose parents are gone to Nova Scotia. The whale-boat men from the Jerseys and Long Island have plundered them five times to the amount of twelve or fourteen hundred Pounds damage, and in their visitation in November last stripped him and his wife of their household goods and best wearing apparel.

Upon your memorialist's eldest son's resolving to accept the kind offices of Government and go to Nova Scotia, Frederick became a subscriber with him under those that the Reverend Mr. John Sayre associated, but could not settle his affairs in season to accompany his brother last April. By the time he could adjust his accounts his wife's pregnancy prevented his going and accepting such an arrangement as government gave to conduct them there and establish them in the new settlement, and which he now much wanted.

After better than six years absence he came with his wife to Stamford in July last, by permission, to take his final leave of your memorialist and his family. The intemperate zeal of the inhabitants being somewhat abated he was encouraged to stay till his wife's delivery in the beginning of August, hoping by the middle of September she might be in a suitable condition to remove. But before that time he was taken ill himself with a remitting fever, very rife among us, of which he hath not yet recovered and it's judged he will be unfit for the voyage in the approaching rigorous season.

Your memorialist's son is in an unhappy dilemma. He hath little or nothing left for his present support and transportation in the Spring—if permitted to stay with us, of which we are doubtful. By information your memorialist hath received since he came to "Town" [i.e., New York] from his eldest son, provision for his reception was made, but Frederick, unable to remove remains dependent upon your memorialist who is ill able to assist and provide for him and his wife, having his Church, self and family been almost shipwrecked in the late civil tempest, his temporal interest greatly impaired in the storm, his people di-



minated by the great number fled for protection, and such as remain overborne and oppressed with late fines, imprisonments & impositions, retaliating acts and the present exorbitant taxes. Paternal tenderness for a worthy and well behaved son would certainly induce your Excellency's memorialist to afford him such relief as his present necessities and future encouragement require, but divine providence hath put it out of his power—having little but the salary from the Venerable Society to support your memorialist, Mrs Dibblee and three daughters, one of which hath been disordered in her senses by frights received during the early periods of our public calamities.

May it please your Excellency, your memorialist requests no favour for himself, being near seventy years old, and almost hath run his Race, but begs leave to recommend his son Frederick to your compassionate notice not doubting that the goodness of your heart and those graces of Christianity which have shone so brightly in your tender concern for the poor Loyalists will lead you to grant him such relief as in your wisdom you shall think proper

And your memorialist, as in duty bound shall ever pray— etc.,

That God may long prolong your Excellency's Life and usefulness, prosper, succeed and reward your pious charitable designs is the sincere wish and fervent prayer of your Excellency's most obedient, most humble Servant,

Ebenezer Dibblee.

New York, October 31, 1783.

[Peggy Dibblee, daughter of the Rev. Dr. Dibblee's eldest son, Fyler, married on the 9th Sept. 1785, John Bedell, a Loyalist from Staten Island, N.Y. She was born at Hartford, Conn., Nov. 28, 1767, and was barely 18 years of age at this time. The Rev. Dr. Dibblee wrote the following letter of congratulation:]

"We heartily wish you both joy, and as you are lavish of each others praise may you continue amidst all the changes & chances of this mortal life equally precious & high in mutual esteem. In every matrimonial contract where mutual attachment is wanting, misery and unhappiness insues. That

family is uniformly cursed with the most substantial wretchedness where little or no love subsists between the heads of it. Let mutual happiness be your mutual object.

"As I hope you are in the Apostle's sense equally yoked, may it be your mutual endeavour to fulfil the same. Be habitually and reciprocally kind and compassionate, conceal each others foibles & infirmities, cultivate habits of affability, forbearance and good nature, & in this union of persons let there be a union of interest, union in attention to your family interests and concerns, so will you bear each others burdens & fulfil the law of Christ. To obtain God's blessing let your morning and evening sacrifices be offered to him who causeth the outgoings of the morning and evening to rejoyce. In a word live together as heirs of the grace of life. And may the blessing of Almighty God be your mutual portion both in this life and the next.

"Present our love to your mother and to all our grandchildren. Continue your correspondence. We wish to see you both. Best wishes to you, your fireside and friends.

My prayers attend you—

Your Grandfather

Ebenezer Dibblee.

N.B. Your Uncle Hervey we fear will never recover his health. Your Uncle Ebenezer's family are very well. They faithfully fulfil the great command of increasing and multiplying. Your Aunt Sally is with her brother in the back country, will continue till Autumn. Your connections here are well. Your Uncle Frederick

[Frederick Dibblee was Lay Reader at Kingston; he removed to Woodstock in 1787, where John Bedell and wife had also settled about the same time. He was ordained in 1791 and became Rector of Woodstock for 35 years.]

is invited to go home for holy orders; may he be provided for at Kingston upon application of the people and recommendation—or elsewhere—Adieu.

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NOTES RELATIVE TO REV. SAMUEL ANDREWS





Rev. Samuel Andrews, born in 1736, graduated at Yale in 1759 and was ordained by the Bishop of London in 1760. He came to New Brunswick from Wallingford, Conn., in May 1786, and was appointed S.P.G. Missionary at St Andrews. In April, 1787, he was seized with a severe paralytic stroke which incapacitated him from work for some time. It is probable that Mr. Andrews, like his friends Rev. Messrs. Clarke and Scovil (who came to New Brunswick at the same time as himself), spent the first winter with his family at Wallingford, and the paralytic stroke will explain the preface to his "Farewell Discourse." This discourse was printed at New Haven by Daniel Bowen, Chapel-street, near the College, 1787. The pamphlet has on the outside "Mr Andrews's Farewell Discourse;" and on the title page: "A / Discourse / on / St. Mark XVI. 15, 16. / 'And He said unto them, go ye, &c.' / By / Samuel Andrews, A.M. / Late Missionary at Wallingford, from the venerable Society for the Propagation of the Gospel in foreign Parts: And now Missionary at St. Andrews, (New Brunswick)."

The Preface reads as follows:- "To the Congregations of Wallingford, Cheshire, and North-Haven, lately under my care. Gentlemen,— The following Discourse was intended to have been delivered on my taking leave of you; but my present inform state of health rendering that impracticable: I take the liberty of presenting it to you in this manner, and beg you will receive it as a testimony of my regard for you, and of my solicitude for your spiritual interest. The Author."

An extract or two will serve to indicate the design of Mr Andrew's farewell discourse. He says, "Of late there are those (among us) who deny the human race to be agents—that the gospel is a covenant between God and men—or that it has any conditions of life in it—and who assert that Jesus Christ having paid the whole debt to divine justice which every human creature had contracted by sin, that a second payment cannot be justly required; and therefore, however men may live here, the whole human nature must and will be finally happy.... I am now to take my final leave of my Country and of this my charge, upon both which I earnestly wish and implore every divine blessing. But how can I expect the accomplishment of this wish

unless I leave them established in the truth? ... My obligation to you as a spiritual instructor, and my higher obligation to the great Head of the Church as his embassadour conspire to demand this of me. 'Men, Brethren and Fathers, hear ye therefore my defence, which I now make unto you.'"

The argument of Mr. Andrews is that universal salvation is not found in the gospel. That the ancient doctrine of the Church of God is the true doctrine. That faith and repentance are conditions of the gospel which we must fulfil or be rejected from the hope of the gospel. In the closing part of his sermon he says:-

"Let me entreat you in particular, before whom I have walked from childhood to this day, to consider seriously, and examine impartially the arguments I have advanced. I claim this as due from long and unremitted friendship. I claim it as your instructor for many years, and one who has never failed to attend you, and take a part with you in every distress; and I claim it as a messenger from God, an ambassador of the blessed Jesus. I believe the doctrine opposed in this discourse to be contrary to God's holy and eternal truth; and how can I bid you a final adieu while I fear any of you by imbibing this doctrine may be removed from the hope of the gospel."

[Epitaph of Rev. Samuel Andrews in the old Burying Ground at St. Andrew's, New Brunswick.]

Sacred  
to the memory of  
The Rev'd Samuel Andrews, A.M.  
The first Rector of this Parish,  
who departed this Life the 26th day of  
Sept. A.D. 1818,  
AET. 82.  
Thus after a well spent and faithful Ministry of  
58 years  
This beloved Father of his flock  
has resigned his spirit  
into the hands of Him who gave it  
Looking forward  
to that crown of immortality  
which  
The Lord the righteous Judge  
Shall at the last great day  
bestow  
on all his faithful servants.





[His wife Hannah died Jan. 1, 1816, aged 75 years.]

Mr. Andrew's mission was a very laborious one. In the year 1791, for example, he baptized 64 infants & 6 adults; in 1792, he baptized 109 infants and 10 adults; in 1793 he baptized 118 infants and 32 adults. At the time of his death an obituary notice in the St. John City Gazette contained these words: "While memory holds its seat the recollections of his virtues and of his worth will be consecrated in the hearts of his Parishioners."

[Epitaph, at Kingston, N.B., of the Rev. James Scovil.]

In memory of  
Rev. James Scovil,  
Born 9th Feb'y, 1733, in Watertown,  
State of Con., ordained Presbyter  
by the Bishop of Rochester,  
8<sup>th</sup> April, 1759, employed as a  
Missionary by the Venerable  
Society at Waterbury until  
the year 1788, when he was  
removed by the said Society  
to Kingston, Province of New  
Brunswick, and constituted the  
first Rector of Trinity Church,  
over which he presided until  
the 19<sup>th</sup> Dec. 1808, when he  
departed this life  
in the 76<sup>th</sup> year  
of his age, and in the  
50<sup>th</sup> of his ministry

It is noteworthy that father, son, and grandson occupied successively the position of Rector in the same parish. For one hundred and thirty years the three Scovils were in the ministry and for ninety consecutive years they officiated at Kingston. In addition to the account of Rev. James Scovil in G. H. Lee's "First Fifty Years of the Church of England in the Province of New Brunswick" there is much of interest concerning Rev. James Scovil in "Kingston and the Loyalists of 1783"—one of my pamphlets—and in L. A. Allison's "Sketch of Rev. Oliver Arnold." If these are not in your collection I will try and send you copies and also a copy of the "Centennial Commemoration of the ordination of the Rev. Frederick Dibblee," first rector of Woodstock, N.B. W. O. Raymond

[Epitaph in old Christ Church Burial Ground, St. Stephen, N.B. The Rev. Richard Clarke was 87 years of age at the date of his death.]

Sacred  
To the Memory of  
The Rev'd Richard Clarke,  
The first Rector of this Parish and  
The oldest missionary in the colonies,  
Having accomplished the 58<sup>th</sup> year of  
his Ministry, being much respected and living in the utmost  
harmony with his people of  
the several parishes  
To which he was appointed,  
Departed this life 6<sup>th</sup> October, A.D.  
1824. Aged 87 years.

ALSO  
Rebecca his  
wife  
Who died the 7<sup>th</sup> May, 1816,  
Aged 69 years.

These worthy examples of Piety,  
Extensive charity, and Christian  
Fortitude,  
After long and afflicting sickness,  
resigned their spirit  
unto the hands who gave it  
looking forward  
to their crown of immortality  
-which-  
The Lord the righteous Judge  
shall at the last day  
-Bestow-  
on all his faithful servants.  
New Milford, Connecticut, 19 years.  
Gagetown, N.B. 25 years.  
Saint Stephen, N.B. 13 years.

Sacred  
to  
The memory of the  
Reverend Samuel R. Clarke  
Rector of this Parish, born  
22 Oct. 1772; entered the  
ministry in the year 1810  
and died the 10<sup>th</sup> August 1841:  
Aged 69 years

[The above epitaph is in the parish Churchyard at Gagetown, N.B. The Rev. Samuel R. Clarke was born in New Milford and was son and successor, as rector of Gagetown,



of the Rev. Richard Clarke.]

Note: The Rev. Richard Clarke arrived in New Brunswick from New Milford, Conn., in May, 1786. He returned to Connecticut about the beginning of the next winter and February 2<sup>d</sup>, 1787, baptized 8 children at Woodbury, Conn. He returned to Gagetown the next Spring probably accompanied by his family.

#### NOTES RELATIVE TO REV. ROGER VIETS.

Roger Viets was born at Simsbury, Conn., March 9<sup>th</sup> 1738, and died at Digby, Nova Scotia, August 15<sup>th</sup> 1811. The parish register states that he died of "Quick Consumption."

Shortly after his removal to Nova Scotia he issued "A serious Address and Farewell Charge to the Members of the Church of England in Simsbury and the adjacent parts," which was printed in Hartford in 1787. In 1789, he published at Hartford three sermons he had lately preached in Digby. The dedication prefixed to them is addressed "To / The Right Reverend / Charles Inglis, D.D., / The Learned, / The Pious, / The Respected, / and Respectable / Bishop of Nova Scotia, &c. &c. &c."

In 1799, he had printed at St. John, N.B., "A Sermon preached at Sissaboo, now called Weymouth, in Nova-Scotia, on the 18<sup>th</sup> October, 1797," which was dedicated "To the Worthy Inhabitants of Sissaboo, With the sincerest Friendship, The liveliest Gratitude, The highest Esteem, and The most cordial Affection."

In his farewell charge to the Church at Simsbury, mentioned above, Mr. Viets says, "Having led your devotions almost twenty-eight years, more than twenty-four of which I have been in Holy Orders," etc. This would show Mr. Viets was ordained in 1762.

At this present time (January, 1905) there are in my possession thirty manuscript sermons of Rev. Roger Viets, ten written while he was in Connecticut, the others in Nova Scotia. The dates and places at which preached, and in some cases the number present at the services, are carefully marked on the covers of the sermons. They are in the form of small books, with (in most cases) stout paper covers—varying in size from 6 1/2 x 8 1/2 inches to 3 1/2 x 6 inches. The first two are of the latter size (very small), one preached

at Derby June 22, 1760 (text: Luke 8:41); the other preached at "Falls" Nov. 18, 1760 (text: Eccl. 12:14). Both these sermons were preached before his ordination.

In addition to the sermons there is also "An Oration to be delivered at the opening of St Anns Church in Symsbury," which appears not to have been finished by Mr. Viets. Text: Neh. 2:20: "The God of Heaven, He will prosper us, therefore we His servants will arise and build."

The following places are endorsed upon the sermons—the figures that follow indicating number of congregation present when the sermon was preached—this not always stated.

Scotland	94, 70, 182, 215, 126, 24, 31, 191, 135, 119, 41, 115, 122, 162, 125	
Turkey hills	60, 70, 100, 80, 70, 150, 50, 60, 60, 80	
Salmonbrook (St Anns)	62, 116, 23, 75, 67, 51, 165, 83, 92, 200 funeral.	
Suffrage	61, 31, 90	Derby
Wheetog	130, 86	Falls
Hartford	100	Hopmead
Hartland	23	New Haven
Northington	22	Sharon
Litchfield	161	Great Barrington
Newhartford	28	Goshen
Hebron	26	Pequonock
North Guilford	67	
North Windsor	30	
Kings Chapel, Boston,	500	
St Andrews, Symsbury		

Mr. Viets went to Digby, via Halifax, in the summer of 1786, arriving in his mission July 11<sup>th</sup>. In the autumn he returned to Simsbury and the following summer moved with his family to Nova Scotia and entered on the duties of his new parish. I find one of his sermons endorsed as preached at "Scotland 20<sup>th</sup> May, 1787. A.M. present 215," and another endorsed "Digby 22<sup>d</sup> July, 1787, A.M. present 72." These two entries fix approximately the date of Mr. Viet's removal from Simsbury. During the 24 years of his ministry in Connecticut he baptized 1749 infants and 122 adults, and he says, "From the year 1759 to





the present time the number of conformists to the Church has increased from 75 to more than 280 families, exclusive of the many that have emigrated and the few that have apostatized."

Rev. Roger Viets was succeeded at Digby in 1814 by his son Roger Moore Viets, who died 28th June 1839, having been twenty-five years rector of Digby. The sermons of the elder Viets were frequently preached by his son and are endorsed accordingly, from time to time.

#### CORRESPONDENCE OF REV. JACOB BAILEY

Introductory. Rev. Jacob Bailey, "the Frontier Missionary" at Pownalboro, Maine, 1760-1779, and later rector at Annapolis, Nova Scotia, for twenty-five years was a voluminous writer. I have examined a trunkful of his manuscripts now in the possession of his descendants of the Whitman family in Nova Scotia. The extracts that follow are taken from his correspondence.

[1] Rev. W. Wheeler to Rev. Jacob Bailey:

Newport, 22<sup>nd</sup> Decemb'r, 1774.

Rev'd & Dear Sir,— I have been favoured with yours of the 24<sup>th</sup> of October and am extremely sorry that I happened to be absent at Boston & Concord when Capt. Hatch was here. I went to those places upon business and was taken unwell and was detained much longer than I expected.... Mr. Bissett [Rev. George Bissett of Newport, afterwards Rector at St. John, N.B.] and I, both of us, intended to come to Convention this year if the times had not been so very unhappy in your province [Massachusetts] but as it was we thought it most prudent to tarry at home.... We have been thus far without the least danger. This is owing to the Presbyterians—that restless and tumultuous sect—having but little influence here, being by far in the minority. We had a small mob here last week that did some little damages, but the Leaders were immediately committed to Gaol to take their Trials at the next Court.... This Town never will comply with the Injunctions of the Continental Congress. Tea here is now as plenty and drank as freely as ever by the people in general....

[2] Thomas Brown to Rev. Jacob Bailey:

Halifax, 12<sup>th</sup> Octo'r, 1782.

.... I sent to England for a late publication called the History of Connecticut, and a curious History it really is. It stands me in seven or eight shillings, and if you wish to have it let me know and it shall be sent you. You may soon discover upon perusal who had a considerable share in the work. If you have it, it will certainly afford your family and many of your new acquaintance [at Annapolis] considerable winter amusement....

[3] Rev. Jacob Bailey to Rev. Samuel Peters:

Annapolis, May 8<sup>th</sup>, 1783.

... I have perused the History of Connecticut with pleasure; my help-mate affirms that it is more entertaining than any Romance. Some, who are unacquainted with New England consider it rather as a satire than an History. I could wish for my own part that the passage upon bundling had been conducted in a different manner....

[4] Rev. Jacob Bailey to Rev. Sam'l Peters at London, Eng.

Annapolis Royal, May 7, 1784.

Dear Sir,— Your welcome and obliging epistle is now before me. The affair of taxation is very intricate and is not exactly alike in all the revolted Colonies. The information sent you was from letters dictated by persons of credit residing in the Massachusetts Bay and confirmed by Mr Botsford our Agent [Amos Botsford was the Agent who conveyed a large number of Loyalists to Annapolis.], formerly of New Haven, then just arrived from New York. I have since conversed with several intelligent persons from Connecticut, who agree in the following account. A man's head is valued at 18 pounds, a cow at 4, an hog at 2, and everything in proportion. For his head, however empty, the owner is obliged to pay 18 dollars a year, and for all real and personal estate six or seven shillings is required in the pound—not of the annual income but according to the above valuation. The heads of minors are estimated at 9 pounds and taxed accordingly. All lands whether improved or wild, windows, fireplaces,





tea, sugar, rum, molasses, wine, watches, shoe buckles, sleeve buttons, carriages and every other article belonging to the comforts and necessities of life are subject to a similar imposition. Similar regulations obtain in all the revolted Provinces with some trifling variations. Two of the United States (I think Connecticut one) have indeed refused to admit an impost act. But I shall be able shortly to give you a full and perfect account both of taxation and the real situation of the Continent as several curious and intelligent gentlemen are gone upon a visit to New England. Some of my acquaintance who have ventured thither to settle their affairs have been imprisoned without any regard to the articles of peace, and the Loyalists are treated at New York in a most scandalous and cruel manner. Some gentlemen have lately made their escape and it is expected that multitudes will be expelled....

I must acknowledge my obligation to Governor Parr for his favourable mention of me to the Society [S.P.G.] and think that what you observe of Governor Wentworth respecting good nature may be applied to this gentleman. M<sup>r</sup> Wentworth was my class mate at College\* and I know him to be a man of abilities and that he has a generous and noble spirit.

I cannot but feel the emotions of pity for Mr Weeks.\*\* How mistaken was the poor gentleman when he was afraid of burying his talents at Annapolis: could he have peeped a little into futurity he would have seen a necessity for the full exertion of the most shining abilities. But it seems his lady, intent upon getting husbands for their four daughters, imagined that if they resided at the little city of Annapolis they must of necessity commence old maids.

Mrs W. is as much out in her politics as her dear companion. Her daughters at Halifax are in danger of becoming those very animals she so greatly detested; and Annapolis on the contrary is a place where marrying is highly in fashion. I have united in the Holy Estate of Matrimony twenty five couples in the last five months....

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\* Rev. Jacob Bailey graduated at Harvard in 1755 and Gov'r John Wentworth of New Hampshire and

John Adams were numbered among his classmates. Wentworth was an annual subscriber to the S.P.G. while Governor of New Hampshire.

\*\* Rev. Joshua Wingate Weeks, a relative by marriage, graduate of Harvard in 1758.

[5] Rev. Jacob Bailey to Rev. John Sayre at Mangerville, St. Johns River [New Brunswick].

Annapolis Royal, May 13, 1784.

Rev'd and dear Sir,— I have had no opportunity of replying to your kind and friendly letter till this moment by M<sup>r</sup> Seabury.\* It gave me great concern to find you in such a weak and languishing condition.\*\* I hope notwithstanding that the dispenser of health and every enjoyment will restore you for a longer season a blessing to your family and the Church of our Redeemer. But I am persuaded that your integrity of heart and confidence in the divine mercy will support you under every trial. I can heartily sympathize with you. It was on Good Friday, during the performance of Divine Service, seized with a fever, which has left me with a troublesome cough and in a feeble state. I opened our church on the ninth instant but could not finish my sermon without a fainting fit, from which however I quickly recovered and was able to proceed....

Mrs Bailey has a fine daughter, born the 5<sup>th</sup> of January, and joins with me in her tender regards for your welfare, and in the most sincere and respectful compliments to Mrs Sayre and family.

I am dear Sir, praying for your recovery,  
Your very faithful humble servant,  
Jacob Bailey.

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\* David Seabury, a brother of Rev. D<sup>r</sup> Seabury. He was for years a prominent man at Annapolis and Digby, N.S. Later he returned to New York.

\*\* Rev. John Sayre died August 5, 1784, in the 47<sup>th</sup> year of his age. A memorial cross (movable) of oak is in the Vestry of Christ Church, Mangerville, N.B., with an appropriate inscription, which, having become almost illegible with time, has been repainted upon the other side of the cross.



[6] Rev. Jacob Bailey to Rev. Edward Bass of Newburyport, New England.

Annapolis Royal, July 28, 1784.

Dear Sir,— ... I have received several letters from England since the beginning of March and have conversed with many persons who embarked from thence about the end of April, but cannot discover the intentions of the Society [S.P.G.] with regard to their missions in the revolted dominions of America. D<sup>r</sup> Byles has lately engaged in a voyage for Britain. [Rev.] Mr Walter has collected in England a large sum of money and a ring of bells for a church at Port Roseway [now Shelburne, N.S.]

Mr Peters, formerly of Hebron in Connecticut, is made rector of a Church in London: he is much caressed at home. His importance is chiefly owing to his singularity and his drollery upon both the rebels and the court. He has written and published a queer and extraordinary History of Connecticut, and he is now engaged with a certain member of Parliament in completing a Description of Nova Scotia, and they have employed your humble servant to collect materials, and I have already furnished them with an ample collection. If I can obtain two copies of this publication I will convey one to you.... As Governor Wentworth, Surveyor of his Majesty's woods has been for several preceding months making excursions through the province in discharge of his office, I have not yet obtained any answer to my enquiries concerning your affairs—and I am besides sorry to inform you that he cannot be of any service, as he no longer continues a member of the Society, they having excluded him for certain pecuniary omissions.

Your brother Joseph's family are well. His daughter Betsy is married to a M<sup>r</sup> Scott, a dissenting minister near Cape Percu [Yarmouth, N.S.].

Your anecdote concerning the wives of Brother Parker and his clerk afforded us some amusement and your observation occasioned an hearty explosion of mirth....

[7] Rev. S. Parker to Rev. Jacob Bailey.

Boston, Decem<sup>r</sup> 1<sup>st</sup>, 1784.

Dear Sir,— Your letter of Septem'r 21

arrived here when I was absent at Philadelphia & it was not till the last of October it came into my hands. ... As you express a desire to have your sermons immediately I have opened your chest & find therein a parcel of Papers jumbled together in as great confusion as chaos itself. Among this jumbled heap some that look like sermons, but much defaced, torn and abused, and I have picked out some that look the most entire and packed in a small box which I commit to Mr Worcester's care. Will send you the two chests by the first opportunity that occurs. The contents of the box will supply your need till the others arrive.

I had a good mind to steal some of your sermons, but found upon examination that I could not take more than fifteen minutes to deliver them & my people always expect thirty....

We have yet no accounts of D<sup>r</sup> Seabury & I cannot get any intelligence from Europe that an American Episcopate is like to take place. I enclose you an abstract of the minutes of a Convention of Clergy held at N. York in Oct'<sup>r</sup> at which I was present. It is a plan for a General Convention of E. Churches in the United States to make canons and alterations in our Liturgy & in short to create an American Episcopal Church. A fine opportunity now to reject the offensive Passages in our Liturgy & yet to retain everything eligible. But a Bishop must first be obtained, for in my opinion Presbyters only have not power to alter or revise.

The Act of Parliament lately passed cannot serve us; for our clergy to go out of the Government [of America] for Orders will imply a dependence upon a foreign state, which will create a jealousy in the minds of some of our high Whigs.

M<sup>r</sup> Lewis who has been preaching at the North Church has left us and gone to Carolina. I am the only clergyman in Town. Mr Freeman a lay reader is still at the chapel.

Pray can you procure me two or three Barrels of your Potatoes. We have none that are good this year, tho' a very great plenty. M<sup>r</sup> Worcester tells me he shall return soon & if you can oblige me with some of your good Potatoes I will pay the expence.

My two Boys about 8 months old are very well. Mrs Parker joins in com-





pliments to Mrs Bailey with  
Your Friend & Brother  
S. Parker

## LETTERS OF BISHOP BROWNELL TO JACKSON KEMPER

[The original letters are preserved in the Kemper Papers, State Historical Society of Wisconsin, Madison, Wisconsin. They are abstracted here by the Rev. Gilbert H. Doane, assisted by Mrs. Doane, March, 1862.]

[The deed of gift executed by the heirs of Bishop Kemper restricts the use of the Kemper Papers, which cannot be photographically reproduced, even for the Archives of the Diocese of Connecticut. The State Historical Society has, however, given permission to publish these abstracts for the information of scholars. Those who wish copies of individual letters must first obtain permission from the Bishop of Milwaukee to use the collection, and then, submitting the Bishop's permissive letter with their request, must apply to the Curator of Manuscripts, State Historical Society of Wisconsin, Madison 6, Wis., for photostatic copies, giving the date and document number, and stating the purpose for which each is to be used.]

[In these abstracts, the date of each letter, its length, the place where it was written and its document number are indicated.]

1820, June 26. Hartford. 5 G 127  
Explains his position in the controversy over the establishment of a theological seminary; urges Kemper to attend an important meeting of the Board of Trustees of the [General Theological] Seminary in New Haven, July 13. 3 p.

1820, Nov. 22. New Haven. 5 G 147  
Believes the [General Theological] Seminary is "going on very well," but regrets the "bad passions" which have grown up about it and is convinced that "there was an intention to annihilate

it;" asks if Kemper would consider going to England and if he will act for it in Maryland, Virginia, and the District of Columbia, or North Carolina, South Carolina, and Georgia. Asks who will be appointed agents in Philadelphia. Expects "formidable difficulties in Boston, but [has] strong faith." 3 p.

1820, Dec. 11. New Haven. 5 G 149  
Has received Philadelphia papers and a pamphlet about affairs of the Seminary. He will answer the pamphlet in detail when he visits Philadelphia in ten days in search of "agents to collect for the Seminary." Considers the real issue to be a choice between a general seminary under the direction of the General Convention and an "exclusive establishment" under the Diocese of New York. 2 p.

1821, Feb. 1. New Haven. 6 G 6  
Reports on progress in raising funds for the [General Theological] Seminary and the rental of rooms for it over the Post Office [in New Haven]. 3 p.

1821, March 30. New Haven. 6 G 15  
Replies to Jackson Kemper's query about a colored man to be [rector of St. Thomas' Church] in Philadelphia. Reports in detail on his four weeks' "tolerably successful effort" in Boston to raise funds for the [General Theological] Seminary. Reports on the favorable attitude of Bps. Nathaniel Bowen, William White, and James Kemp. Mentions several specific contributions. 3 p.

1825, Apr. 25. New Haven. 6 G 22  
Calls a meeting of the Board of Trustees of the [General] Theological Seminary to discuss the Sherred will. This is a printed letter with a handwritten postscript urging Kemper and [George] Boyd to attend and stating his belief that the case looks favorable for the Seminary. 2 p.

1821, Sept. 21. New Haven. 6 G 38  
Regrets that [Bird] Wilson declined the appointment as Professor in the [General Theological] Seminary. He plans no active part in the [General] Convention as regards the Seminary. Reports six new students. Asks for an account of Seminary subscriptions in Pennsylvania and Kemper's opinion of prospects there. 3 p.





1821, Dec. 3. New Haven. 6 G 64  
 Delighted that [Bird] Wilson has accepted the Professorship in the [General Theological] Seminary. Discusses probable faculty; has heard that the Episcopal Magazine in Philadelphia has been discontinued. Hopes for support for and contributions to the Churchman's Magazine. Wants to talk with Kemper in New York. 3 p.

1822, Mar. 7. New Haven. 6 G 82  
 Sets forth [Abiel] Carter's qualifications and recommends him "to any Parish [desiring] such a Pastor." Postscript suggests that Carter might be interested in a parish on the Island of Santa Cruz. [This letter was forwarded by Kemper to Carter with Kemper's note and returned to Kemper by Carter with Carter's note.] 4 p.

1826, Mar. 24. Hartford. 7 G 147  
 Discusses the admission of George and Richard Relf to [Washington, now Trinity] College and the expenses involved. 2 p.

1826, Sept. 28. Hartford. 8 G 62  
 Reports on the educational progress of Richard and George Relf. 4 p.

1829, Sept. 30. Hartford. 10 G 147  
 Will decide on the proposed mission to the West after consulting [Connecticut] clergy at their Convocation, Oct. 14. Asks what is the opinion of Kemper regarding the expediency of a trip of the Executive Committee [of the Domestic and Foreign Missionary Society]. Feels that the "present is an important crisis in our church" and hopes the Church's two great parties can unite in missionary enterprise. Suggests those who might go in his place or accompany him. Speaks of [F. L.] Hawks and [William] Richmond in the same connection. 3 p.

1831, April 15. Hartford. 11 G 106  
 Mentions [L. H.] Corson's testimonial and [N. S.] Wheaton. Regrets abandonments of proposed African mission by the Executive Committee [of the Domestic and Foreign Missionary Society]. Comments on plans of [Gustavus V.] Caesar and Johnson and their wives for going to Africa. Is disappointed in [Edward] Jones, of whom he had high hopes. Trusts that the Green Bay [Wisconsin] mission will be provided for and that "more will be done for Western States." Asks if Kemper would be interested in Natchez parish "with view to the episcopate of the Southwestern Diocese. 3 p.

1831, April 24. Hartford. 11 G 108  
 The Rev. Dr. [S. H.] Turner has said that Kemper is "disposed" to leave Philadelphia and Brownell inquires confidentially whether he would consider a call to Norwalk [Connecticut] to succeed [Reuben] Sherwood. The parish has been divided in sentiment over two candidates, both of whom have withdrawn. [Kemper's pencil draft of his first answer is dated April 28. His reconsideration, also attached, is dated April 29.] 2 + 2 p.

1831, May 9. Hartford. 11 G 119  
 Has recommended Kemper to the parish at Norwalk and hopes he will be called. Will be pleased to have him in the Diocese of Connecticut. 1 p.

1832, Feb. 15. Hartford. 12 G 36  
 Reports that [Thomas H.] Vail does not need aid offered by Kemper but that Bp. [B. T.] Onderdonk could suggest a worthy object. Has been confined for two months by trouble with bad ankle. Thinks they should proceed with moderation in raising the Norwalk scholarship. 2 p.

1832, Nov. 17. Hartford. 12 G 106  
 Agrees that the "proposed delay" in regard to New Orleans is wise. Has talked with [Justin W.] Foote, who advocates the organization of the Southwestern Diocese. Will write Fox, Pinney, and Lewis, granting dimissory letters to the latter two. Thinks Barlow who is still connected with Connecticut might serve as temporary assistant, but not as permanent incumbent. 2 p.

1833, Jan. 2. Hartford. 12 G 118  
 Astonished at news from New Orleans concerning the call of F. L. Hawks. He doubts that he will accept or that the clergy of the South Western Diocese would elect him Bishop. Doubts his qualifications for that office. Thinks it is best to pause and "wait the current of events." Acknowledges the contribution for [G. V.] Caesar in Liberia. Hopes to add to it and send goods as requested. 3 p.

1833, March 26. Hartford. 12 G 138  
 Has heard no more than Kemper from New Orleans. Has heard from [W. H.] Lewis of Tuscaloosa [Alabama] that he and his vestry feel no action to elect a bishop of the Southwestern Diocese can be taken until the fall after



the [Alabama] Diocesan Convention. Believes that the Church Scholarship Society will have more beneficiaries than it can support. Thinks no drive for funds for it should be made in competition with the efforts of the College. Does not believe the report about [G. V.] Caesar's "selling ardent spirits." Has heard about good reports of the Colony [in Liberia]. Will visit Southwestern parishes of the Diocese on his way to the [General Theological] Seminary in N.Y. Will have the Secretary of the Trustees of W[ashington] College notify Kemper of his election [to the Board].

3 p.

1833, May 9. Hartford. 12 G 151  
Has heard from [William] Barlow that there will be no election of a bishop for the South Western Diocese until the fall. Thinks [Nathaniel S.] Wheaton, proposed by Barlow, will not be a candidate. Fears neither Barlow nor [Albert] Muller will do much for the Church in Louisiana. Appoints Kemper as examiner for [Melancthon] Hoyt.

3 p.

1833, Nov. 3. New Haven. 13 G 12  
Asks if the church in New Canaan is ready for consecration. Would like to consecrate "the two churches" and meet with the clergy in the county on Nov. 12-14 or a fortnight later.

2 p.

1833, Dec. 1. New Haven. 13 G 23  
Agrees to meet the Fairfield clergy at [Rodney] Rossiter's place on Wednesday, but must be in Hartford when [Lemuel] Hull is there. Will confer on Kemper's plans for a school when he sees him. Thinks along with [Harry] Crosswell that there is no need for a circular on the [Domestic and Foreign] Missionary Society.

2 p.

1834, Jan. 9. Hartford. 13 G 28  
Asks Kemper's opinion about joining parishes of Wilton and Saugatuck under [William] Barlow.

2 p.

1834, Mar. 19. Hartford. 13 G 46  
Proposes to make a visitation early in May and will assist in laying the cornerstone of the new Saugatuck church at that time. [L. B.] Hull will consult Kemper. [Draft of Kemper's reply is on the blank page.]

1 p.

1835, Aug. 13. Hartford. 14 G 103  
Discusses plans for examining and ordaining [Melancthon] Hoyt. Arranges to meet Kemper on way to the [General Convention] in Philadelphia.

1 p.

1835, Sept. 1. Phila. 14 G 114  
Announces unanimous election of Kemper as Missionary Bishop to Missouri and the Indians and of [F. L.] Hawks as Bishop of Louisiana. Tells of the removal of the Domestic Branch of the Missionary Society to N. Y. The Foreign branch remains in Phila.

1 p.

1835, Sept. 12. Hartford. 14 G 137  
Is glad that Kemper accepts the "important appointment" though he regrets losing him in the Diocese. Discusses possible successors. Will consecrate the church at Saugatuck as early as Oct. 11 and asks Kemper to preach the consecration sermon.

1 p.

1835, Sept. 18. Waterbury. 14 G 142  
Cannot visit Norwalk before Kemper's departure. Hopes Kemper will attend the [Diocesan] Convention and talk over the future. Thinks William Crosswell the best candidate to succeed Kemper and hopes that [St. Paul's] Norwalk will call him at once. Has written [F. L.] Hawks "fully and explicitly." Does not believe Kemper's salary will be cut by the Board.

3 p.

1835, Sept. 21. Middlebury. 14 G 150  
Asks Kemper to publish the notice of the Convention, which is to meet in Middletown. Supposes Kemper's consecration will take place this week in Philadelphia. Reports on the contribution made for the Missionary Bishops by the county clergy at Waterbury.

2 p.

1835, Oct. 14. Middletown. 15 G 18  
Cannot recommend [J. C.] Richmond, his brother-in-law's son, for Norwalk and explains confidentially why. He will talk with the Committee of the parish at the consecration of the Saugatuck church on November 2.

1 p.

1837, Jan. 15. New Orleans. 16 G 146  
Reports church affairs "auspicious in the city," but [no] settled clergyman "in the state." Supports Kemper's idea of starting a college in Missouri as the "most efficacious way of planting the Church there." Cautions him as to the size and site of the college. Gives news of the family of [Richard] Relf.

2 p.

1837, July 15. Hartford. 17 G 112  
Transfers Ashbel Steele to the jurisdiction of Bishop Kemper.

1 p.

1839, Sept. 25. Hartford. 21 G 100  
Transfers Thomas C. Pitkin, Deacon, to





the jurisdiction of Bp. Kemper. 1 p.

1839, Sept. 25. Hartford. 21 G 101  
Transfers Lemuel B. Hull to the jurisdiction of Bp. Kemper. 1 p.

1839, Dec. 17. Hartford. 22 G 17  
Transfers Charles Prindle, Deacon, to the jurisdiction of Bp. Kemper. 1 p.

1840, March 31. Hartford. 22 G 101  
Will welcome Kemper's agent to collect books for Kemper College and believes that the claims of the college will be "favourably considered" in Conn. 1 p.

1840, June 4. Hartford. 22 G 142  
Transfers James D. Mead to the jurisdiction of Bp. Kemper. 1 p.

1841, Oct. 14. Hartford. 25 G 67  
Transfers Foster Thayer to the jurisdiction of Bp. Kemper. 1 p.

1843, Aug. 16. Hartford. 27 G 115  
Transfers Richard S. Adams to the jurisdiction of Bp. Kemper. [A letter from Adams in Mishawaka, Indiana, addressed to Bp. Kemper in St. Louis is on the same sheet.] 2 p.

1846, May 10. Hartford. 31 G 3  
Must answer Kemper's letter briefly because of ill health. Agrees that [W. C.] Mead would make a good bishop but cannot recommend the other named in Kemper's letter [i.e., George Burgess]. [Letter was dictated.] 1 p.

1848, Jan. 5. Hartford. 32 G 44  
May have a suitable vacancy for [William] Adams at Easter and would be glad to have him in Connecticut. Regrets that he had so little chance to see Kemper at the [General] Convention. 1 p.

1849, Sept. 23. New Haven. 33 G 69  
Concurs in the consecration of [George] Upfold but will not offer "to perform any of the functions of the 'presiding Bp'". Hopes Kemper can visit him before returning West. Feels that the "personal grievances" of Bp. [Philander] Chase will have little effect on the mind of the bishops. 1 p.

1850, May 11. Hartford. 33 G 136  
Transfers Timothy Wilcoxon, Presbyter, to the jurisdiction of Bp. Kemper. 1 p.

1851, March 25. Hartford. 34 G 55  
Notice of the deposition of Edward G. Ives. [Printed form] 1 p.

1851, June 2. Hartford. 34 G 73  
Thinks the [Diocesan] Convention next week will decide to use the Jubilee Fund for new parishes in [Connecticut] manufacturing villages but may vote to raise special offering for Wisconsin [missions] because of the warm feeling for Kemper in the state. 2 p.

1851, Oct. 30. Hartford. 34 G 114  
Transfers Joseph H. Nicholls, Presbyter, to the jurisdiction of Kemper, bishop of Wisconsin. 1 p.

1852, Oct. 2. [Hartford]. 35 G 51  
Transfer of Edward Seymour, A.B., a candidate for Holy Orders, to the Diocese of Wisconsin. [Undated, but endorsed by Bp. Kemper: "2 Oct / 52. I rec'd him 25 Aug / 55"] 1 p.

1852, Oct. 26. Hartford. 35 G 64  
Requests canonical consent for the consecration of Jonathan Mayhew Wainwright as Provisional Bishop of New York. [Printed and signed] 1 p.

1852, Nov. 5. Hartford. 35 G 71  
Transfers Garret E. Peters, Deacon, to the jurisdiction of Bp. Kemper. 1 p.

1852, Nov. 5. Hartford. 35 G 72  
Transfers Roswell Park, D.D., to the jurisdiction of Bp. Kemper. 1 p.

1853, Apr. 12. Hartford. 35 G 94  
Announces the presentment to the bishops of the Protestant Episcopal Church in the U. S., charging Bp. George Washington Doane with the crime of immorality. Sets the trial at Camden, N.J., Sept. 1, 1853. [Dictated and signed.] 2 p.

1853, Dec. 12. Hartford. 35 G 151  
Announces deposition of Levi Silliman Ives, Bishop of North Carolina. 1 p.

1854, Sept. 7. Hartford. 36 G 71  
Asks consent to the consecration of Henry Washington Lee as the Bishop of Iowa. [Printed and signed.] 1 p.

1854, Sept. 14. Hartford. 36 G 73  
Transfers Wm. H. Studley, Deacon, to the jurisdiction of Bp. Kemper. 1 p.

1854, Oct. 25. Hartford. 36 G 87  
Asks consent to the consecration of Horatio Potter as Provisional Bishop of New York. [Printed]. 1 p.

1854, Oct. 27. Hartford. 36 G 88  
Asks consent to the consecration of





Thomas March Clark as Bishop of Rhode Island. [Printed] 1 p.

1855, Sept. 25. Hartford. 37 G 17  
Transfers James Wells Coe, Presbyter, to the jurisdiction of Bp. Kemper. 1 p.

1856, Nov. 11-17. Hartford. 38 G 9  
Suggests that Kemper assume the Episcopal charge of the Territory of Kansas and that Bp. [H. W.] Lee of Iowa do the same for Nebraska. Discusses financial and other arrangements. 4 p.

1856, Dec. 31. Hartford. 38 G 33  
Thinks Kemper's views on the administration of Kansas and Nebraska are mistaken. Believes the plan he [Brownell] has already suggested is wisest and has the general approval of the Church. 3 p.

1858, March 29. Hartford. 39 G 62  
Will advise the Domestic [Missionary] Committee to make their appointments in Kansas in consonance with Kemper's wishes. Hopes he will continue supervision over that territory. 2 p.

1859, Nov. 28. Hartford. 40 G 131  
Has not seen [Francis T.] Russell but has written Bp. [John] Williams about the vacancy in Milwaukee, Wisconsin. 1 p.

1861, Sept. 20. Hartford. 41 G 139  
Transmits letter from Bp. Henry C. Lay, resigning his jurisdiction as Missionary Bishop of the South West. [Printed] 1 p.

1861, Dec. 4. Hartford. 41 G 153  
Asks consent to consecration of William Bacon Stevens as Asst. Bishop of Pennsylvania. [Printed and signed] 1 p.

1864, Nov. 18. Hartford. 43 G 76  
Asks consent to consecration of Arthur Cleveland Coxe as Asst. Bishop of Western New York. [Printed and signed] 1 p.

tract for Building the proposed Academy, Sundry Obligations Viz—Stephen Ives's William Law's Reuben Roys's Ezra Doolittle's Israel Bunnell's Asa Blakeslee's Caleb Todd's, & Thomas Atwater's—Amounting in the whole to the sum of one hundred and forty six pounds eight Shillings—  
Rec<sup>d</sup> p<sup>r</sup> Lucius Tuttle

[ 2 ]

Newport March 29<sup>th</sup>. 1796—

To the Standing Committee of the Prot. Episc. Church in the State of Connecticut.

Gentlemen,

Duly impressed with a grateful sense of the blessings enjoyed by the Prot. Episc. Church, in the State of Rhode Island, in common with those in the State of Connecticut, during the episcopal Regency of our departed R<sup>t</sup> Rev<sup>d</sup> Diocesan [Samuel Seabury], We conceive it our duty at this time to join with you in paying our tribute of Regard to the memory of our worthy Bishop & to call upon you for a continuance of our common Ecclesiastical interests & Diocesan unity.— And, as it hath pleased the adorable head of the Church to call hence our visible Centre of Unity, We have to request you, to use your best endeavours and influence with the Churches which your represent, that they lose no time in making choice of a suitable person to watch over the Doctrines, Discipline, and Institutions of our faith and common Salvation.

From the paucity of our Congregations, We pretend not to any share in your Election;—only to be admitted so far do we request, as to homologate your choice, and to give our adjunct suffrage and recommendation in favour of the Elect, whom ye, under the direction of Almighty God, may judge worthy of filling the episcopal chair.

And may God of his infinite goodness and love for his Church, direct us in all things for the good of the same; that his Name may be glorified, & the number of the faithful daily increased and rejoice in the salvation of Jesus.—

We are, Gentlemen, with every sentiment of respect and esteem, and with prayers for your temporal and eternal happiness, your most affectionate and very hum<sup>l</sup> servants,

## EARLY PAPERS OF THE CONNECTICUT

### STANDING COMMITTEE

[ 1 ]  
Rec<sup>d</sup> Cheshire Jan<sup>y</sup> 12<sup>th</sup> 1796 from Rufus Hitchcock, one of the Committee to Con-



the Standing Committee of the  
Prot. Episc. Church in the State  
of Rhode Island.—

William Smith Rect. Tr. C. N.  
Port

Rob.<sup>t</sup> N. Auchmuty.

Abra<sup>m</sup> L. Clarke, Rect<sup>r</sup> St Johns  
Chh Providence

John I. Clark

[ 3 ]

[Oct. 20 or Nov. 20, 1796]

Standing Committee of  
To the Protestant E Church in the  
State of Rhode Island—

Gentlemen Your polite & friendly  
Letter of the 29<sup>th</sup> of March last was  
received by us in due time. The oc-  
casion of your address was truly a  
melancholy one. The sudden departure  
of our late worthy Diocesan cast a  
gloom upon the minds of his numerous  
acquaintances, & especially upon the  
members of his cure. We were happy,  
in being favoured with so good a Man  
to fill the Episcopal Chair, & we  
most sincerely lament the great loss  
we have sustained. The delay in an-  
swering your Letter untill this Time  
did not arise from any inattention to  
the subject. But we supposed that we  
should be better able to comply with  
your request after the meeting of our  
Convocation than before. At that  
meeting, your Letter was read, the  
members unanimously expressed their  
wishes that the union between the  
Church of Rhode Island & Connecticut  
which had taken place under the re-  
gency of our late Rt R<sup>d</sup> Diocesan might  
still be continued.— The event of  
our Meeting must in this have been  
made known to you by the Rev<sup>d</sup> Mr  
Smith. We trust that our unanimous  
choice of the Rev<sup>d</sup> Mr Bowden will meet  
the approbation of our sister Church  
of Rhode Island. Mr Bowden's well  
known abilities & Integrity (if he  
accepts the appointment) we trust in  
some measure will repair the loss we  
have sustained, & be a means of con-  
tinuing & firmly establishing that  
Diocesanial Unity which has been so  
happily begun between us.— That God  
Would preserve, bless & direct his  
Church in all things & finally receive  
his [ ] into everlasting Glory,  
is the earnest prayer, of Gentlemen  
your most affectionate & very

humble Servants—

[From a rough draft.]

[ 4 ]

[At a Convocation of the clergy  
in New Haven at the parish of  
the Rev. Bela Hubbard's in New  
Haven, Oct. 20, 1796, it was  
"Resolved, That a Letter of  
thanks be written to the Bishop  
of Landaff, for his excellent  
Apology for the Bible, (in an-  
swer to Thom<sup>s</sup> Paine's Age of Rea-  
son) signed by the President &  
countersigned by the Secretary  
in behalf of this Convention.—  
Resolved, That Rev. Mr. Baldwin  
be requested to draw up an ad-  
dress agreeably to the foregoing  
resolve." The following rough  
draft is, doubtless, in the hand  
of Ashbel Baldwin. The work re-  
ferred to is Richard Watson's  
An Apology for the Bible, in a  
series of letters, addressed to  
Thomas Paine, author of a book  
entitled The Age of Reason, part  
the second, being an investiga-  
tion of true and of fabulous  
theology. Eight or more London  
editions appeared in 1796. Ameri-  
can editions, in the same year,  
appeared at Albany, Boston, New  
Brunswick, New York (2), and Phil-  
adelphia (2).]

My Lord—

Duly impressed, with a grateful sense  
of the blessings derived to the Chris-  
tian World, by your eminent abilities  
being so frequently employed, in de-  
fending their cause against the viru-  
lent attacks of its enemies; particular-  
ly in your most excellent defence of  
Christianity against the writings of  
Thomas Paine. The Convention of the  
Episcopal Church in Connecticut at  
their last meeting directed me to ad-  
dress you in a Letter of thanks for  
the same. The reputation, which that  
writer had obtained in this Country,  
by his Political Pieces during the  
late Revolution, and the great luke-  
warmness, and indifferency towards  
Revelation visible among too many of  
our Citizens, were very alarming cir-  
cumstances & lead us to apprehend  
some ill effects from his writings.  
But happy for us & we trust for the  
World at large, that so able a Cham-  
pion for Christianity, has again tak-





en the [ ] & so successfully combatted its Enemies. Happy we are to find that your excellent defence, has in a good degree strengthened the Faithful, confirmed the doubtful, rowed the indifferent & silenced the gainsayer. And we have reason to believe that it will by the blessing of God, be a means of checking that spirit of infidelity among us, which has produced such horrid scenes [?] in a powerful Nation of Europe.— Be pleased, my Lord, to accept the thanks of the Convention with their most ardent wishes, that God of his goodness and Love for his Church, may direct you in all things for the good of the same: that his Name may be glorified & the number of the faithful daily increased, and rejoice in the Salvation of Men.

In behalf of the Convention, I am  
my Lord with sentiments of respect  
& esteem & with wishes for your  
temporal & eternal happiness,  
your Lordship's most obedient  
& humble Servant, —

Ashbel Baldwin Secretary to  
the Convention

Done by order of the Convention  
Richard Mansfield President

Right Rev Doctor Richard Watson  
Lord Bishop of Landaff

---

## DIOCESAN

### CORRESPONDENCE (1851)

[ 1 ]

Lambeth, March 28<sup>th</sup> 1851

Right Reverend and Dear Brother.

I think it right to apprise you that the Society for the Propagation of the Gospel in Foreign Parts having through the goodness and favour of Almighty God, been permitted to complete a century and a half of Missionary labour, has resolved to commemorate with thanksgiving & prayer the close of its third Jubilee.

The Commemoration will commence on Monday June 16<sup>th</sup>, being the Anniversary of the signing of our Charter, with full Church Service in Westminster Abbey; and on the following Sunday, June 22<sup>nd</sup>, Sermons appropriate to the occasion will be preached in the principal

London Churches.

It is unnecessary for me to enter into further particulars, as they will be found in the accompanying Printed Circular.

The Society has good reason to expect that what may be called its solemn Jubilee will be observed in all the Colonial Churches, but the occasion seems to justify the hope of a still more comprehensive union of Prayer and Praise.

Bearing in mind the relation of our two Countries and the intimate connection which subsisted between the Society and many of the States during the greater part of the last Century, I feel some confidence in proposing to you the joint Celebration of a Jubilee in which all the members of our Church must feel a common interest.

I venture also respectfully to submit whether, in a time of controversy and division, the close communion which binds the Churches of America and England in one would not be strikingly manifested to the world if every one of their Dioceses were to take part in Commemorating the foundation of the oldest Missionary Society of the Reformed Church—A Society which from its first small beginnings in New England, has extended its operations into all parts of the world from the Ganges to Lake Huron, and from New Zealand to Labrador. Such a joint Commemoration, besides manifesting the rapid growth, and wide extension of our Church, would serve to keep alive and diffuse a Missionary spirit, and to be the means under the Divine blessing, of enlarging the Borders of the Redeemer's kingdom.

In submitting to you this proposal, it can hardly be necessary to add that we "desire no gift" but only your Christian sympathy, and the Communion of Prayer. If, however, the alms of your congregations be added to their prayers, we should rejoice to see them appropriated to the relief of the pressing needs of your own Church.

It would be a great satisfaction to me to learn from you at any moment of leisure whether you have thought it expedient to take any step in this matter. And now commending the whole subject to your serious consideration, and yourself to God's help and protection I am





Right Rev.<sup>d</sup> and dear Brother  
Your affectionate Brother in the Lord

J B Cantuar

[John Bird Sumner]

[ 2 ]

To the Most Reverend the Archbishop of Canterbury, President of the Venerable Society for the propagation of the Gospel in Foreign Parts,—the Bishop Clergy & Laity, of the Diocese of Connecticut, in Convention assembled, send greeting—

We have heard, with unfeigned joy, of the proposition made by your Grace, in behalf of the Venerable Society, that the completion of its third Jubilee should this year be celebrated, by the members of our Apostolic Church, in all the world. For, under God, we believe that his glory may thereby be promoted, brotherly love & Christian charity set forward, & the kingdom of our Divine Redeemer extended & enlarged.

No Diocese on this Western Continent has greater cause to bless God for the foundation & continuance of the Venerable Society, than our Diocese of Connecticut; which, for more than half a century, received the Ministration of the Word & Sacraments, according to the Doctrine Discipline & Worship of our Reformed church, chiefly through its fostering care & protection. The seed then planted & watered, God hath brought to a marvellous increase; so that by his mercy the pious labors of those earlier days have issued in an abundant harvest.

With joyful hearts, therefore, & with fraternal love, we shall unite with our brethren of the Mother church, in celebrating this auspicious Jubilee; in blessing God for all his past mercies, especially manifested in the wonderful spreading of our Reformed Communion into the distant regions of the globe; in invoking his protection, to preserve us from all evils & every danger, & above all things, to keep us firm & unshaken in the profession of the pure Faith, early planted in the realm of England, & restored from the corruptions of the See of Rome in our happy Reformation; & in beseeching him, for the sake of his dear Son our Lord, to give us the will & the power to carry his Gospel & his

Church, whole & undefiled, to the uttermost parts of the earth.

With devout prayers, that God would vouchsafe to bless every endeavour to promote peace & charity among the members of the same household of Faith, we remain

Your Grace's servants  
& brethren in the Lord,

Thomas Church Brownell  
Bishop of the Diocese of Connecticut

Thomas W. Coit	In behalf
Thomas C. Pitkin	of the Clergy

Sam Church	In behalf
John Ferguson	of the Laity

St. John's ch.  
Waterbury Connect  
June 11, 1851.—

[ 3 ]

Hartford June 12. 1851

Rev John Williams DD

Dear Sir.

We have the pleasure to inform you of your election to the office of Assistant Bishop of the Diocese of Connecticut and in behalf of the Convention to solicit your acceptance of the same.

The unanimity and heartiness with which this election has been conducted warrant us in assuring you of the cordial support of both clergy & laity in the responsible duties to which you have been called; and we beg leave to add the expression of our earnest hope that duty & feeling will lead you to accede to the wishes of the Diocese.

Thomas C Pitkin  
Robert A. Hallam  
Thomas M. Clark.  
Sam<sup>r</sup> H. Huntington  
Daniel Russell

[ 4 ]

Trinity College, Hartford;  
June 16<sup>th</sup> 1851.

To the Rev. Thomas C. Pitkin, Robert A. Hallam, Thomas M. Clark,



and Messrs Sam<sup>l</sup>. H. Huntington and Daniel Russell, Committee of the Convention of the Diocese of Connecticut;

Brethren in the Lord;

In replying to your communication informing me of the result of the late election of an Assistant Bishop for the Diocese of Connecticut, and in signifying to you my acceptance of the position to which I have been called, I feel that I may claim the liberty of saying more than a few formal words. The awful responsibilities of the Office, and the mingled feelings with which it is undertaken, must furnish the warrant for so doing.

I cannot but feel many encouragements in coming to this decision; which has been reached not without careful consideration, and earnest prayer to God, for heavenly guidance. To be associated as his helper with our venerated Diocesan, is a privilege most highly estimated: for it may well be counted a peculiar advantage to be trained under such a Master to the knowledge of a Bishop's duties. God grant that his rule and counsel may be long continued to us! To be associated with the Clergy of Connecticut, and with her Laity, is an honor which I feel most deeply. I am most willing too, to devote my life to the service of a Diocese, in which I was confirmed, and recieved both my Orders; in whose principles I was educated; to which I am warmly attached; and whose spotless history I reverence and love. The unanimity and good will, which you assure me marked the proceedings of the Convention, afford other and strong encouragements. May it be a pledge for the future, that by no fault of mine, the harmony and peace, which has ever made this Diocese, "a city at Unity in itself," shall be disturbed!

And yet with all this, I tremble at the thought of how much this decision involves, for all of us in time, for me in eternity. Were I not conscious that this designation has come to me unsought; and did I not therefore feel that I might rest on the promise of the Church's Head, I should indeed despair. As it is, the path of honest duty, seems plain to warrant the hope, that in following it, I may trust in God for his blessing and protection.

Let me invoke your prayers, and those of my Brethren the Clergy and

Laity of the Diocese, that I may at whatever humble distance, follow the footsteps of the godly Bishops whose names are our joy and rejoicing; that my ministry may be to God's glory and the Church's edifying; and that while I preach to others, I myself may not become a castaway.

With many thanks for the kind consideration and courtesy, with which you have communicated with me, I remain,

Your faithful brother and servant,  
in the Lord Jesus,

Jno Williams.

[ 5 ]

[The envelope of the following letter is addressed:

The Right Rev.<sup>d</sup> D<sup>r</sup> Brownell  
Bishop of Connecticut  
Hartford  
Connecticut

S Oxon: North America]

Cuddesdon Palace  
Wheatley Oxford.  
25th Jan<sup>y</sup> 1851

Right Reverend Brother

I herewith transmit to you a copy of a Protest solemnly adopted by us, the Bishop & Clergy of this Diocese, synodically gathered in Our Cathedral City of Oxford, on the 22<sup>nd</sup> day of November 1850, against the late usurpation of the Bishop of Rome whereby he assumes the right and power of dividing the territories of this Ancient Church & Nation into new provinces & sees, & thrusts new Bishops into them.

Our Protest has been deposited, in Perpetuam Memoriam, in the Archives of the Diocese, & at the request of the assembled Clergy, as well as by my own desire, I now forward a copy of it, to you, and to all other my Most Reverend, & Right Reverend Brethren, the ArchBishops & Bishops of Sees in recognized communion with this See: and that you may know how far this Protest expresses the Opinions of the Clergy of this Diocese I now subjoin the following statement of our numbers & our signatures.





The Diocese of Oxford contains at this time about 591 Benefices with Care of Souls, which are served by 547 Incumbents who are assisted by 261 Curates. Of this total number about 40 Incumbents must be left out of Calculation as being prevented from taking part in such an act by insanity, extreme sickness, absence, age or other ascertained Causes.

There remain 507 Incumbents: Of these 393 have signed the Protest; 43 have declined to sign it, & have stated to me their "reasons," which are such as these;

- (1) That in it, this act of the Roman See is protested against as Schismatical, & not as "Anti-Christian."
- (2) That to embody, as it does, all the doctrinal protests of the English Articles is an insufficient protest against the corrupt doctrines & idolatrous practices of Rome
- (3) That the English Church is in it declared to possess a succession of Orders from the Apostles.
- (4) That the Protest does not contain sufficient Scriptural or doctrinal teaching to instruct ignorant Protestants.
- (5) Because it does not set forth Corruptions & Divisions which exist amongst ourselves
- (6) Because it claims as on our side the Judgement of the Holy Church Universal.

Adding then the 43 who for some or all of these "Reasons" have declined to sign; & subtracting those before mentioned as incapacitated, there remain unaccounted for from the whole Diocese 71 Incumbents. The Protest has been signed by 242 Curates & other clergymen resident & officiating in the Diocese in all by 632 Clergymen.

Eighteen Curates have not signed for the reasons above referred to.

Since the Protest was adopted & made public a large number of lay Communicants & other laymen, have subscribed & are subscribing, their assent & consent to the Protest of the clergy.

For this One Solemn Protest then, Right Reverend Brother, on behalf of the Clergy, & subscribing Laity, of this Diocese, & on my own behalf, I heartily desire your approval & Con-

currence; and praying God even our Father for Christ's sake to have you evermore in His Holy Keeping, I remain,

Right Reverend Brother  
Your faithful Friend & Servant in the Lord

S: Oxon

[Samuel Wilberforce]

To the Right Rev  
The Lord Bishop of Connecticut

## NEW MINUTES OF EARLY CONNECTICUT CLERGY CONVENTIONS

[ 1 ]

Boston

249 Berkeley Street  
Nov. 20, 1897.

Dear Dr Hart,

Among the "Rev. W<sup>m</sup> Clark Manuscripts" belonging to this Diocese [of Massachusetts], I found a copy of a very singular and especially interesting record, and I doubt not you will be glad to have a copy of it. I inclose a copy herewith. The original is in a clear large hand and is after the manner of the day. Have you ever seen a similar record? Are there extant any of the records of those conventions of the clergy of the Church of England?

The Rev. W<sup>m</sup> Clark was at that time Rector of St. Pauls Church in Dedham, Mass, and I infer that the vote of the clergy was sent to all the clergy of the Church of England in New England who were not present at the Convention in New Haven. Mr Clark was thoroughly loyal, was imprisoned here in Boston, 18 weeks, and then by leave of the General Court was permitted to return to his home in Dedham under bond of £500. After a year, he obtained leave to leave the country, and did not return till long after the peace. He went to England.

Do you know whether the form voted by the Convention was really carried into practice?





The vote passed a little less than 3 weeks after the declaration of independence.

I suppose they felt obliged to take some action that should enable them to hold some Service, as they would not probably be tolerated in using the English Service.

Yours Very Sincerely,

Edmund F. Slafter

P.S. Please excuse this hasty note.

At a Convention of the Clergy of Chh of England in the Colony of Connecticut at the House of M<sup>r</sup> Hubbard, in New Haven, on Tuesday the 23<sup>d</sup> day of July in the Year 1776.

It was voted, that the following Mode of public Worship should be carried on in their respective Churches.

1<sup>st</sup> Singing— 2<sup>dly</sup> a Chapter out of the Old Testament.— 3<sup>dly</sup> Psalms of the day out of the Old Testament.— 4<sup>thly</sup> Some Commentary— 5<sup>thly</sup> a Psalm— 6<sup>thly</sup> a Sermon— And lastly, Part of the 6<sup>th</sup> Chap<sup>r</sup> of S<sup>t</sup> Matt<sup>w</sup> ending with the Lords Prayer all kneeling.— The Blessing

[ 2 ]

[The Diocese of Connecticut is grateful to Dr. Niels H. Sonne, Librarian of the General Theological Seminary, for furnishing us with the following minutes which are not listed in the "Voluntary Conventions of the Clergy of Connecticut, 1739-1785." The original is in the Library of the General Theological Seminary.]

At a Convention of the Clergy of the Church of England of Connecticut holden at New Milford June 8, 1784— at the Rev<sup>d</sup> M<sup>r</sup> Clarke's—

Tuesday Even— Present

Rev<sup>d</sup> Mess<sup>rs</sup> Jer: Leaming—  
Rich<sup>d</sup> Mansfield  
Roger Viets  
A. Jarvis—  
Rich<sup>d</sup> Clarke  
Gideon Bostwick  
J. R. Marshall—

This Convention open'd and Rev<sup>d</sup> M<sup>r</sup>

Leaming was chosen president— M<sup>r</sup> Fog, who was appointed at the last Con: to preach the Sermon before this Con. not being arrived, it was tho't adviseable in Case of his Failure, to appoint a Preacher in his place. The Rev<sup>d</sup> M<sup>r</sup> L—g was accordingly chosen to preach the Sermon to Morrow, before this Con—.

M<sup>r</sup> Jarvis was appointed to read prayers in the Morning, and if there [be] a 2<sup>d</sup> Sermon desired, to preach in the After Noon. M<sup>r</sup> Jarvis being unwell M<sup>r</sup> Bostwick read in y<sup>e</sup> Morn<sup>g</sup>.

M<sup>r</sup> Bostwick was appointed to read prayers— Afternoon M<sup>r</sup> Moore preached & M<sup>r</sup> Bloomer read Prayers—

The Committee appointed to carry into Execut<sup>n</sup> the Vote of Convent<sup>n</sup> at Wallingford in Jan<sup>y</sup> last made th<sup>r</sup> Report to this Conv: of wh<sup>y</sup> they had done and y<sup>e</sup> Secretary read the Letter they had written to D<sup>r</sup> S—y, whh was approved by the Conv: then the Conv: was adjourn'd by the Presid<sup>t</sup> to Wed:

Wed: Morn: Rev<sup>d</sup> M<sup>r</sup> Beach from N. Jersey, and Rev<sup>d</sup> Mess<sup>rs</sup> Bloomer & Moore from N York arrived & joind this Convent<sup>n</sup> which met, and proceeded to Church— after Morn<sup>g</sup> Service, Notice was given that there would be Service in the Afternoon, & Sermon w<sup>d</sup> be preach'd by the Rev<sup>d</sup> M<sup>r</sup> Moore—

Wed: Even. Con: was open'd, and the thanks of the Con: was return'd to M<sup>r</sup> L—g & M<sup>r</sup> Moore for their excell<sup>t</sup> Sermons this day deliver'd before them—

The Practice of the Candidates, in constantly deliver<sup>g</sup> their own compositions, when they read divine Service, was considered, & the conven: came to this Resolut<sup>n</sup>, that they do not approve of the Candidates deliver<sup>g</sup> Sermons of th<sup>r</sup> own compos<sup>g</sup> oftener than once in a Quarter of a Year, and that they be previously inspected & approved by a Clergyman— and further that this Con— disapprove of the Candidates leav<sup>g</sup> the read<sup>g</sup> Desk in any part of the Service they perform in public—and that each Candidate be furnished with a Copy of this Resolution—

Convention adjourned by the President to Thursday Morn<sup>g</sup>

Thursd: Convent: opened, and entered upon Business—

Mess<sup>rs</sup> Beach, Bloomer, & Moore, as



a Committee from a Convent<sup>n</sup> of the Clergy of Pensilvania, N. Jersey, N. York, held at N. Brunswick to this Convention, communicated the purport of their particular Business, which was to invite this Conv to enter into a Correspondance with them, for the settling a Uniformity in y<sup>e</sup> Epis. Ch., & so meet them in a Convent<sup>n</sup> propos'd to be holden at N.Y. on the Tuesday after the Feast of St. Michael's To whh this Con: agreed, and appointed Mess<sup>rs</sup> L—g, M—d, & J—s the Committee, to form a Plan, for such Settlement, and to report the same to the Conven: that will be held at N.Y. at the Time of the Commencement in Septem<sup>r</sup> —

Then: it was agreed to, that our next annual Conven: sh<sup>d</sup> be at the Rev<sup>d</sup> M<sup>r</sup> Bostwick in G. Barrington: and M<sup>r</sup> M—d was appointed to preach the Conven: Sermon: in case M<sup>r</sup> Fogg, and M<sup>r</sup> Dibble who stand the next Preachers by a former appointm<sup>t</sup>: sh<sup>d</sup> both fail in th<sup>r</sup> attend—e and then this Conven: was adjorn'd by the President.

A. Jarvis, Secretary

## THE CONNECTICUT GENERAL ASSEMBLY ON THE

### Support of the Bishop

[The following documents were received by the Archives of the Diocese through the courtesy of A. Henry Moses, Esq., Treasurer of the Trustees for Receiving Donations for the Support of the Bishop, under date of July 25, 1962.]

[ 1 ]

At a General Assembly of the State of Connecticut in America, holden at Hartford in said State on the second Thursday of May being the ninth day of said month and continued by adjournments from day to day until the 31<sup>st</sup> day of said May Annoq: Domini, 1799.

Upon the Memorial of the Protestant Episcopal Societies in the State of Connecticut representing that by the Constitution of their system of divine worship, it is indispensibly necessary that they have a Bishop to preside over them, a part of whose duty it is to

visit the respective churches under his charge, that some compensation for his services is their duty to render, and that this compensation by way of a partial support for him has heretofore been raised by means of a voluntary contribution, and that many well disposed persons who have the happiness of their christian brethren at heart would willingly make donations for the support of the Bishop which would relieve the memorialists from a considerable burthen, praying for an act of incorporation to invest a number of persons and their successors with power to recieve donations for the support of a Bishop.

Resolved by this Assembly, that Bela Hubbard, Jonathan Ingersoll, Elias Shipman, John Morgan Samuel W. Joh[n]son, William Herron, Jonathan Starr and Evan Maltbone, and their successors be and they are hereby incorporated by the name of "the trustees for recieving donations for the support of the Bishop," with all the powers and immunities incident to an agregate corporation by which name sue and be sued, and continue its succession by electing such persons as said corporation shall deem proper to fill such vacancies as may happen by death, resignation or otherwise;

Provided that said corporation shall not have power at any time to hold property the annual product of which exceeds the sum of one thousand dollars, and said corporation shall be and continue during the pleasure of the General Assembly.

[ 2 ]

At a General Assembly of the State of Connecticut holden at New Haven in said State on the second Thursday of October 1803, being the 13<sup>th</sup> day of said month, and continued by adjournments from day to day until the fourth of November in the year of our Lord one thousand eight hundred and three.

Upon the memorial of Bela Hubbard, Jonathan Ingersoll, Elias Shipman and Jonathan Starr, Trustees for the recieving donations, for the support of the Bishop of the Protestant Episcopal Church in Connecticut, shewing to this Assembly that since the incorporation of the Memorialists, and the other Trustees for recieving donations for the support of the Bishop of Connecti-





cut, many attempts have been made to get together said Trustees, in order to organize themselves and to do other necessary business, but on account of the dispersed local situation of said Trustees, a majority cannot be collected; praying for an additional number of trustees as per petition on file.

Resolved by this Assembly, That Philo Shelton, Ashbel Baldwin, Isaac Beers and Joseph Drake, be added to said board of Trustees, and that said board after the addition made as aforesaid, be entitled to, and invested with the same powers and privileges as they had before said addition, and that after they have organized themselves, the President or Chairman of said board, together with five others of same trustees shall make a quorum, and in case of the death or absence of the President, there shall be seven of said trustees to make a quorum, and a majority of said trustees shall be competent to meet, and choose a President, and otherwise organize said board.

[ 3 ]

At a General Assembly of the State of Connecticut holden at New Haven in said State on the second Thursday of October, in the year of our Lord one thousand eight hundred and thirteen.

Upon the memorial of Jonathan Ingersoll, Elias Shipman, John Morgan and Nathan Smith, trustees for relieving donations for the support of a bishop of the Protestant Episcopal Church in the State of Connecticut, shewing to this Assembly, that for insurmountable reasons, there was not a quorum of said board of Trustees, that met at New Haven on the Wednesday next after the fourth Tuesday of instant October, to choose a president, secretary and treasurer and fill up vacancies in said board; but that the memorialists met on said day and made choice of a president, secretary, and treasurer of said board for the year ensuing, and chose two trustees to fill up a vacancy made, by the death of two trustees since the last annual meeting, and praying that their doings in the premises might be ratified,

Resolved, that the meeting of the memorialists, at which said choice was made, be and the same hereby is established to be a legal meeting of said

board of trustees, and that the choice of a president, secretary and treasurer of said board and of the two persons as trustees, to fill up said vacancies made by the memorialists as aforesaid be, and the same hereby is declared to be a valid choice of said officers, to all interests and purposes, as if the same had been made in the mode prescribed by said charter of incorporation.

[ 4 ]

At a General Assembly of the State of Connecticut held at Hartford May, A.D. 1853.

Upon the petition of the "Trustees for relieving donations for the support of the Bishop," incorporated under the act of the General Assembly passed May 1799 and the resolutions subsequent thereto, requesting an alteration of their charter, so that they may be permitted to hold a larger amount of funds and also that five may constitute a quorum of said Trustees for the transaction of business,

Resolved, That said "Trustees for relieving donations for the support of the Bishop" be and hereby are authorized and empowered to receive and to hold, for the purposes for which they were originally incorporated, such an amount of funds, the annual income of which at the rate of six per cent per annum shall not exceed Five thousand dollars.

Resolved, That at any legal meeting of said Trustees five shall constitute a quorum for the transaction of business.

Resolved further, That said Trustees shall annually make report to the Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut of the condition of the fund by them held in trust for the purpose in the said resolutions specified, as the same existed on the first day of May next preceding the time of the meeting of such annual convention, showing the amount of the fund so held, how invested, and the proceeds or income thereof for the year ending on said first day of May, and in case of the neglect or refusal of said Trustees to make report to the acceptance of said convention, it shall be lawful for said convention to remove any one or more of said Trustees from their office and to appoint other suitable persons as







Trustees in lieu of anyone or more of said Board, and the persons so appointed shall exercise the powers and privileges prescribed in the charter of incorporation, and be entitled to receive from the persons so removed the fund held as aforesaid and all books, papers and other matters thereunto belonging.

Resolved further, That whenever heretofore the fund received and held by said Trustees mentioned in said resolutions, shall have produced in any one year a sum exceeding the sum of one thousand dollars, said resolutions or the powers and privileges therein conferred shall not for said reason be deemed or held to be invalid, but the same are hereby validated and confirmed.

Resolved further, That in case of the death of any one or more of said Trustees, or in case of the vacancy of the office of any one or more of said trustees, the survivor or survivors shall have full power to manage said funds until the Convention of the said Protestant Episcopal Church in the Diocese of Connecticut, which shall meet next after said vacancy shall happen, and at said convention said vacancy or vacancies shall be supplied by the choice or election of said convention to be made by ballot or otherwise; and in all cases said convention shall have and possess the sole power of filling vacancies which may hereafter happen in the said Board of Trustees.

Resolved further, That this act shall take effect from and after its passage.

Provided always, that this act or any part thereof and all former resolutions and acts to which this is in addition or alteration may be altered, amended or repealed, at the pleasure of the General Assembly.

#### NOTE ON THE BERKELEY DIVINITY SCHOOL

[We take the following from the Waterbury American of Apr. 28, 1854, page 2, col. 2.]

EPISCOPAL THEOLOGICAL SEMINARY.—The Middletown Sentinel understands that it is in contemplation to estab-

lish a Theological Seminary for the education of Ministers for the Protestant Episcopal Church, to be under the Assistant Bishop of the Diocese, the Right Rev. JOHN WILLIAMS. He has already some 30 or 40 Students—and if a suitable location and the requisite buildings could be had, it is supposed the number of Students could be increased from 75 to 100. A fund for the endowment of such an institution on a permanent basis, including the cost of the Land and Buildings, is required, of about \$70,000—and of this amount some \$32,000 are said to be already subscribed by individuals in that place and vicinity, with a view to its being established in that city. The editor urges his fellow citizens to secure the location of the Institute in that city, by the offer of liberal subscriptions, other places will probably make a similar offer.

**FIND SHEDS LIGHT ON EARLY U.S. DAYS**

Unused London Documents Tell of Church Feuds in 13 Original Colonies

LONDON, Jan. 17.—(Reuters)—A mass of untouched information about American colonial history before the War of Independence (1775-81) awaits classification and analysis at Lambeth Palace, the London residence of the Archbishop of Canterbury. It is hoped that some United States University or learned society will one day send over Majesty's plantations." But the in matters of religion."

and maintain a scholar to undertake the work. In forty large cardboard boxes there are 2,000 to 3,000 letters and documents relating to the time when the Anglican Church in the original thirteen colonies was without a Bishop of its own and was under the jurisdiction of the Bishop of London. Here are almost unused sources for a completely new history of the Episcopal Church in America. They show what the early missionaries thought about social and political problems at a time when, as a minority church, they faced much opposition from the Presbyterian and Quaker dissenters. One missionary wrote to the Bishop of London in 1698 that he had gone to Philadelphia from Jamaica in the hope of finding "ye same wholesome laws" as "in other of His Majesty's plantations."

people were "in brangle among themselves, imprisoning one another for religion." He accused Quaker justices of being "violent against all that are not Quakers, even to death."

Samuel Johnson, a well-known American clergyman of the period, wrote in 1728 that he had been preaching at New Haven (Connecticut), "where the college is." "I hope," he added, "that in a few years there will be a large congregation there."

In 1765, Mr. Johnson, summing up for the Bishop of London "the true state of religion in America," said that "the independents, or congregationalists as they call themselves here in New England, especially in Massachusetts and Connecticut, have established themselves by law, without any regard to the King's supremacy."

